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175 Judging on the basis of the small amount of historical data
131 that we have on the Amur region, the boundaries of the Gilyak area of settlement have remained unchanged for the last two and a half centuries.

131 The greatest density of population is found in the areas of
103 the most abundant fishing, such as: the banks of the Amur and its
162 estuary [villages: Kol' (196 persons), Langr (205), Vayda (184), Mago (154), and others]; on the western shore of Sakhalin, the points Tamlevo, Lyrkryvo (144 persons), Viskivo (116), Nyur (103), Nyanivo, and on the shores of the Sea of Okhotsk the settlements Chayvo, Nyvvo, and others.

101 The boundaries of the Gilyak territory are highly characteristic. /14/ It is sufficient to take a look at the ethnographic map of the Priamur krai to become convinced that the minuscule Gilyak tribe is surrounded by a complete circle of nationalities foreign to it. Abutting on it from the south on Sakhalin Island are the Ainu, a tribe which was once so numerous that it occupied the entire Japanese archipelago. On the continent the Gilyak are surrounded on all sides by representatives of the great Manchu tribe, and the Tungus nationalities: the Negda, Olcha (in my terminology -- the Amur Nani), the Goldi, the Orochi, the Samagir, and the Tungus proper. Even in the very heart of the Gilyak area of settlement, on the eastern shore of Sakhalin, the Tungus tribe of Orok (in my terminology -- Sakhalin Nani) has penetrated in a thick mass.

[144] The most natural idea that occurs to one is the possibility of tribal kinship between the Gilyak and the Ainu, or their Tungus neighbors. The physical resemblance seems to confirm this idea to a considerable degree. We shall see below, however, that the facial resemblance of these tribes has nothing in common with identity of origin, while the most important, and perhaps the only determinant of tribal identity, language, in this case gives [197] a categorical indication in the negative. For neither in its lexicon, in its phonetics, nor in its grammatical structure does the Gilyak language have anything in common with the languages of the neighboring tribes; furthermore, throughout the Asiatic continent we find no other language which could lay claim to close relationship with the Gilyak language.

593 /284 cont./
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From an Amur Gilyak named Tys', 22 years old and from the settlement of Mkhyl', another Gilyak, Urgayn from Vayda, stole the wife and went with her to the missionary Moskvitin. The husband overtook them and began to beg the missionary not to marry them, but he carried out the request of the abductor for a certain bribe. Then the husband collected his clansmen and took back his wife by force. The original abductor presented his marriage certificate to the police, who, for a bribe, ordered the woman to be returned to her lawful owner. It ended with the husband's shooting his wife and himself. They return the bride price without litigation when the wife dies childless soon after her wedding, or when she runs away because her husband is poor and is not in a position to feed a wife, and, finally, when a wife betrothed in childhood dies.

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117 Separate Materials on the Ethnography of the Amur Gilyak
(Extracts from Notebooks and Diaries)

I.

The Tribal and Clan Composition of the Population of the Lower Amur

[539] A legend. Long, long ago the Gilyak, the Orochi, and the Goldi were one people. They were born on one branch of an alder tree. The brother and sister did not know where to go. The sister said, "down to the earth," and was the first to descend.

[162] Settlement of Bulava. Due (Kugi /Ainu/) -- 35 people;
[103] one finds them also in Patu, Tebakh, and Mago. When three men came, they found one house of an Ulcha khal'a. Mongol -- khal'a -- Djakhsul came down from the Goldi village of Chol'chi (1896).

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103 Settlement of Mayya. 1) The clan of Yngin. His clan is also in Vayr -- they are the masters of Vayr, but it happened that one brother killed his brother, and then they separated and divided the fire: "If friend kills friend, who will be born?" 2) The Beldy clan are former Goldi who came down three generation ago. 3) The Polmk clan. Gilyak from the river near Mikhaylovskiy. They have been living here for five years (1896).

Settlement of Mongol'. The Valdzu clan from the village of Val' Orosugbu -- from the same village where the wars were. Dz:aj from the village of Dzhay.

The Valdzu are four generations /kolena/ from Uval'-khotin on the Sungari -- Solodo. When they arrived here, they found only the Sigdyli (nami) clan, but these all died out (1896).

Settlement of Koyma on the upper Amur. 1) The Choril came from Tro -- one to Kol', a second here, a third somewhere else. 2) Bajal -- the Manchu or Solodo clan from Kozima. The Bajal seem to be the first who lived here; later on they were called to Kizi, and then they came back and they were given a starosta.

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1063 Settlement of Geri. Kern -- khal-Dea. Runaway Chinese came here on a raft during a war and attached their raft by a hook, formed a clan of their own, and then became Gilyakified. Later the Manchu came, confirmed the name of this clan, and appointed starostas. Dua-Tvanbfing (Pat) Ajumka from Tyml-fing.

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173 /286/ Settlement of Puli. Samagil -- two generations from the Gorin. The father of the informant raised reindeer. 2) Tumuli -- from Dzhongli, near the Perm ones: Goldi.

Settlement of Ukhta. Tyvl-fing -- inhabitants of Tyvl' -- Ulcha clan (Ulcha khala). They left for Kol' and formed Tyvl-fing, but came back by way of Lake Chlya (a three-day trip) -- "six fathers since we came back," i.e., six generations ago. 2) Dea -- burn their dead; ancestors of the narni, went down to Kol' and came back as Gilyak. Dea -- Kern-khal. Dzhatala -- the settlement of Udyli.

/286 cont./

117 Settlement of Mykhyl'. Ygna (Langr) -- Kugi from Rui (now
103 Aleksandrovsk on Sakhalin).

193 Settlement of Lyyvo (third pad'). Dea to Koyma, pure Ornyr
(Ulcha from Sakhalin), came "long, long ago."

Settlement of Akhcha. Arkhong kugi (Ainu). Came to the
Goldi and formed one clan with them (they gave to a Goldi the
wife of a dead brother). They, however, live in Tebakh, from
which they came to Akhcha five generations ago, as well as to
Chil'mi.

117 Settlement of Tyl'mi. Khok-khal was taken into Kern-
103 khal on account of the war (before the arrival of Russians). Khok-
193 khal killed Kalmfing, an inhabitant of Kal'ma, over a woman.
628 Khok-khal was small. Then the murderer said to his kinsmen:
682 "There are few of you; leave me, let them kill me." The
Kal'ma people came and surrounded the house. He got through a
chumashka with kaluga /Huso douricus/ oil. Then an old man
opened a window for him, and he jumped out; the brother killed
him from behind with a spear, but he managed (before that) to
kill another with an arrow, and again a casus belli. It was then
that the Kern-khal adopted Khok-khal and gave it its widow; they
broke the fire and bought a bear.

117 Settlement of Tvarvo at the mouth of Petrovskiy Bay. The
103 Along clan -- Kugi (Ainu), which several generations ago mi-
614 grated here from the south. This clan is also in Tebakh.

Another clan, Narlaf, came from Nyura two generations ago
(1896).

117 In Taura, Chil'ba, and Tyr -- the Goldi and the Negda speak
103 their own language. If the father is Goldi and the mother Gilyak,
191 each of the parents speaks to the children in his own language,
and the children speak both languages.

In the family of the Gilyak Kando the children for the most
part speak Goldi, the easier language (1896).

117 Settlement of Tyr, Tyri. Khal Khok (Hóinchá) came here
103 and departed. Six generations of it live here. According to a
193 legend, a long, long time ago its clan (Chukchajl on the Amgun)
[614] came from the upper reaches of the Amur. The leading party

/286 cont./

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173 went to the Amgun and left a sharpened stick (chjakh-varadz;
Gilyak gesams'a, geskha narni); the second party did not /287/
notice and traveled to Chkharbakh (Turkhung), while the third
party did not like the fast current of the Amgun and it settled
in Gok.

[173] After the Chinese, Tyr was inhabited by the Kojma-fing
/see Koyma above/. This was at the time when "the pike lived
on land and the snake in the water; the pike used to bite, and
war was declared on it with a net, arrows, and so forth. Then
the god decided that the pike should live in the water and the
snake under the stones." After this the Kojma-fing left for Koyma.

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361 Settlement of De, one kilometer from Tyr. 1) Khal
Ajumka. 2) Khal Samakhajl. 3) Khal N'askhajl.

Settlement of Khok (one and a half kilometers from Tyr).
1) Kalm-fing -- Gilyak. 2) The Udan clan (Khan'gan -- forty years
of age) -- Negda; moved from the Amgun, and it had come to
the Amgun from Udyli.

[162] Settlement of Kal'ma at seven and a half kilometers from
Tyr. Three Chinese; one of them married to a Gilyak woman
One Kugi from Kosunaya has already lived here 20 years; he is
not married, "no money to buy a wife."

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582 A khal living here is a mixture of the Chokchagil and the
Ainu khal'a of Dmitriya in Tyr. They make chédzigr (see below)
and select their wives from the Olcha and the Gilyak; there are
women from the Amgun as well. At the present time they may not
take women from the Chokchagil. They can take two sisters.
They may not exchange women between clans. Here they may
take widows as well. The daughter is given to the wife of the
brother in order to be sold, but he cannot demand this. At the
bear festival anyone can shoot at the bear (1910).

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173 Settlement of Dal'dzha. -- A Negidal clan. Originally
the Ry-Negda lived in Dal'dzha, 30 kilometers from here. They
all died (only one girl remained). They lived at a winter en-
campment. Once upon a time, in summer, a tiger appeared
[539] before the entrance. They attempted to get out of the yurt, but
could not. Finally they got out by stepping over the tiger. Then

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they saw in their dreams that during the daytime when no one was present the tiger slept with the little girl. Six times he slept, six times "a boy was born." Then they argued and separated in different directions, Four generations have lived here. The Tyr branch adopted the Kugi. The Goldi also have their clan (1896).

117 Settlement of Kuk, ten and a half kilometers from Kal'ma.
103 Chilba-khal (Goldi) -- speak Gilyak and bury their dead in the
361 ground (1896).

Settlement of Tkhnalo (two kilometers from Kuk). Kern-khal (it is also in Tauro, Tyl'ma, and Takhta; 1896).

Settlement of Kabachi (three kilometers from Tkhnalo). Kern-khal, Takhta-fing, Chalym-fing (1896).

117 Settlement of Takhta (four kilometers from Kabachi). 1)
614 The former Khydz:yr clan. One family speaks Gilyak; they bury
103 their dead. 2) The Choz'm clan /2887 (from chozmudz: -- to
361 peck in a flock, like birds) Nag: ramlandz: (nag: -- lair and fish milk) came together. The Choz'm are poor people. They quarreled with some Gilyak and entered into a clan union with another clan and merged into one clan. Choz'm also live in Kal'ma. There are also Choz'm (1) in Pilavo. The Tvan-fing and the Chilba-fing

1. See below, "A Legend about Pilavo," 1910.

have Goldi laws and language. Kalma-fing. This khal is to be found also in Chil'mi and Khez'; they seem to have come from Pilavo. Kern-khal came from Tyl'mi; two Manchu, woman and a man, were sailing on a raft and shouted: "šinch arikhal munydz:ná? which clan will draw me up on the bank?" They were seized with hooks on the raft.

117 Settlement of Chil'ma. Chilma-fing from Pilavo, near
103 northern Sakhalin. One clan of Chilma-fing is from northern
614 Pilavo. Three brothers: one went south (Pilavo); another came here; the third went to the Goldi (1896).

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Settlement of Pilavo-khez' (five kilometers from Chil'mi).
In this settlement exclusively the Pilavyng clan (1910).

Settlement of Khez'. Exclusively the Pilavyng clan.

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Settlement of Tebakh (Tevkh in Gilyak). Three yurts in
all, about 30 persons. The Arkhong clan -- Aimu; came from
Kosunaya on the Pronga and set takh -- a sharpened stick; from
behind came a man, and the stick fell in the direction of Iski.
The Arkhong clan is to be found most of all in Tebakh, further
in Akhcha, Chil'mi (one house), and in Iski (1910). The Ignan
together with the Arkhong who live in Akhcha constitute one clan:
in Akhcha -- the Goldi half, -- the other half in Tebakh, (1896).

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Settlement of Machala, opposite Khez'; two yurts of
Negidal (1910). In 1896 the Khez'-ping and the Negidal (Ry)
lived here.

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Settlement of Pachi (Bachi). Twenty-two families, about
100 souls. Nine Russian houses and two Uigryf. In it, the
clans: 1) Tva-bing (Tva was the settlement beyond Mkhyl' near
Pat). 2) Aimkan live in Plakh (Pilavo), below Mariinsk. They
used to live on the Amgun, but the brothers fought and several
brothers left for Plakh, taking a piece of the fire -- tuur rodzz --
"to make a fire." There they became Ornyr, and then, a
long time ago, in the times of the Japanese, they migrated
from Korsakov to Tevkh and Kal'vo. There are two old lezing
here, and also one in each of the following places: Kaki, Mago,
Vasin Cape, and Tamlavo. 3) Pyri-fing clan (two yurts), an old
village opposite Kal'vo. In the past, a long time ago, Amgun
lived here. The green pine forest -- Tuuz; in Ukhta -- the
Olcha (1910).

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Settlement of Nykikh Khez'bin (one from Pilavo), on the
channel Nyy Machalā. About 20 Gilyak here, and also Amgun
N'askhagil, who in Gilyak are called N'askhon. Two from
Pilavo settled here in the last ten years (1910).

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Settlement of Kal'ga (the Gilyak K:alvo). Two clans:

1) Four-yurts Lezing-ran-tva-bing (from lezing + tan, -- master).

The Lezing-ran are a Tva-bing generation (hyn'izlykh hyz'i).

They caught many bears and had a large lezing. They quarreled while still in Tva and left long ago for Tamlvo. Now they

are in Eg:li (Yali) and in Mago. 2) Pyrifying; three Lezing and

three Uigryf (1910). One woman, Ry -- umgu -- female

Negidal. 3) Lezgrang from the Sakhalin Tamlvo. 4) The

Pyrifying Ornyr came from above; the oldest clan is here. 5)

Narmlang from above, near Khabarovsk; the Goldi (1896).

Settlement of Mokraya (Mokhrvo). Clans: 1) Narmlang

(Ornyr:) -- Pyrifying (Ygdym syl from Kizf, where there are many).

Here, three houses of them; they have lived here for four gen-

[162]

erations. 2) Lezgrang -- one house, 17 persons. All of the Gilyak

seem to have come from the Amgun (hynk) and settled down on

the Amur. One Uigryf (1910).

Settlement of Mago. Clans: 1) Mor'-tan (Ornyr:); 2)

Lezgrang (one house); 3) Naromlang; one house, three families

(1910).

Clans: 1) Lezgrang, 2) Pyrifying, 3) Tyvlafing, 4) Hutyvikh,

from the Tym' River, 5) Narmlang, 6) Pnarnung (1896).

Yoom-bal' -- a mountain six and a half kilometers above

Vaydy; in former times Gilyak from the settlement of Yoom

lived here. On the left bank of the Amur, beyond Yoom, there

is a small bay, and beyond it a high bank with bare white

k:aned'zh dzif (limestone) (1910).

Settlement of Vayr (Vaydy); in 1896 there were three clans:

1) Keg:n, 2) Hirlung (Hirlung and Shafping), 3) Lumr-ping. Now

only 12 Ornyr, 10 Gilyak, 17 Hirlung (see also below), 13 Shafping,

and 7 Lumr-ping are left. The Keg:n -- Olcha are from the

settlement of Aur; four generations are in Vayr. There were three

brothers; the eldest brother took a Hirlung wife; he was followed

/289 cont./

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614 by two brothers. The Keg:n -- came from southern Pilavo. Recently arrived Olcha are here also; the starosta arrived here 12 years ago. The Keg:n arose from the Goldi from Sofisk and the Ainu from Kryus-pal', their ancient settlement (1896). The Shafping are Amgun from Dal'dzhi; many many generations ago their fathers spoke Amgun. The Hirlung are the old inhabitants. Their clan is in Chil'bi and Kekhrvo (the Orochi). The Chilbi-fing are the Ornyr from Kekhrvo -- the Lumr-ping came from Udy'l' (Hurulong in Gilyak). There is no more of this clan in any other place (1910).

They came to be one clan in the following fashion: An Olcha married a Keg:n widow, and then he bought a bear for a dead man. Without taking a woman, it is impossible to become a (common) clan. When the clans united, they had one Lezing and one Uigryf ("sinning" house, i. e., forbidden.

[361] Settlement of Yali (Eg:li), four kilometers below the settlement of Mokraya; seven yurts. Clans: /290/ 1) Lezing-ran (one house); 2) Chilng-fing (Kedu'-Orel' -- lake), probably Negidal; 3) one family from N'anivo (1910).

Amng-khal, Narmlang, Jarli-fing (Goldi from the Khungari), Jegni and Njenkhajfing. With regard to the origin of the last clan, there is the following legend. One Goldi brother wanted to take off the or (see below, the settlement of Kol') from a girl, and another suggested killing her. The killer left for N'enkha (near Nikolayevsk).

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361 Settlement of Kaki (13 kilometers from Vaydy). Before the epidemic there were 20 houses here: 5 yurts. Three Russians, one Uigryf. Clans: 1) Tvabifing -- 14 persons. 2) Amng from the Amgun: only three persons were left, the rest died. Three houses died out during the last epidemic (1910). 3) Kegnang from Choma. 4) The Tvan-fing. One old man says that he is down from the Goldi, another from the Ul' River near Avra. 5) Amn-khal -- Goldi; they came from above; the first master of this village; this is the oldest khal. In the past this was a large khal but then all of its inhabitants died out (1896).

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103 Settlement of Chkharbakh. Torkhung-khal (1896).

/290 cont./

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Settlement of Tebakh, a village some 20 years ago (1896).
Vas'. Cape Vasin. 1) Levkh-ping. The cape lies next to
Nálevo; 2) Derkhr-vun (1896).

[162]

Kuklya and Meo. The first master of the village before the
Russians was the Keg:n clan; now nine persons are left; they live
in Vas' (1896). Meo-fing, from Khayma above Bogorodskoye
(1896).

Settlement of Kol'. Clans: 1. Miera-fing. Miera -- the
oldest khal -- this Chvunung khal (Larun) came from the north
from the Ali River (a two-day walk from Shantar -- Kyvrmif);
then the khal separated, and part of it went to Sakhalin (Larun,

[133]

Ylevut). It takes women from the khovnung. The Ali is a river
as broad as the Amur. A long, long time ago Y'lur and Gilyak
were one khal. They heard that the Aleut, too, raise dogs and
hold the bear festival. 2. Tigr tor ping. A man sailed on a
hovykh (raft) down the Amur. The Machinskiye Gilyak caught

[582]

him and brought him here in a boat. Takes women from the
Perkhvung. 3. Kedz:ung (from Petakha) -- takes women from the
Khovnung. 4. Perkhvung (from Sakhalin). Takes women from
the Khovnung. 5. Nynkhaj-fing and Khovnung from the settle-
ment of Kyr beyond Sofisk where the Nynkhay River is (they came
from there -- chinirokh). There is here in Kol' one khal from
Khovnung. It takes women from the Langr. 6. Khovnung (Goldi).
Two brothers quarreled and decided to divide the or -- chain and
stone on the little girl of one of the brothers, and then killed her.

[582]

They have an Ainu dagger with a silver handle. Take women
from the Snarnung. 7. The Snarnung take women from the
Perkhrvung. 8. The Tyvliing -- from Ukhtr, near Sofisk (Ornyr).
Takes women from the Perkhvung.

/291/ The old man Nashg (86 years of age): his clan has
lived here for at least 150 years, in his opinion, eight genera-
tions. At the present time his khal is Snarnung. His ancestor
came from the Amgun; at the mouth of the Amgun he set up
a post, but it fell down. He traveled with his family to Lake
Chlya and crossed to here. Now his clan is on the Amgun --
N'as'khajl. He came on foot. He also broke the fire. He bought
the Tyvv River (a tributary of the Kol') by exchanging his sister
for it (1896).

[A Legend about Pilavo]

/294 cont./

539 generation has now all died out. They bore children and multiplied (Takhta -- two yurts, Kabachi -- two yurts, Chilma -- eight families, Khez' -- all Pilavyn. They bore children and multiplied and built a large isba -- about 15 sages (1) (three

1. I.e., about 30 meters.

ordinary ones); he lived there. All the Pilavyn (inhabitants of Pilavo) lived in this crowded yurt, while the others lived in another yurt. They lived richly, made trips to Japan, Manchuria (Saysin), and Korsakovsk, they bought Chinese women, female slaves for them (beyond Saysin), and also Ainu women and male and female slaves (krŷgrys) for them; they lived very richly, they all had full wealth. Once there was a holiday. They boiled dog meat (formerly they ate dog meat). The children began to fight, the elders stepped in, and a fight broke out. It even came to knives. The old man Yuryng (from the Arkhong clan) came from Tebakh and reconciled them. After that, however, they would now and again get drunk on khan'shina and, once again, a fight. A full assembly was called (assembly -- vopud kymlydz), and /295/ the people began to divide things up. The workers had married, and their children were also slaves.

● [103] First they divided the slaves, various things, and furs. One brother, together with his slaves, set off up the Amur: "I shall look for a place like Khez' (formerly it was called Pilavo, in the Chinese books it was called Tajra, and in Goldi daj gasá -- large village). Their nickname was hes'-pilavo from the word hes -- gullet, because they fight over their gullet and not over serious things. He stopped near the Goldi settlement of Yky (the settlement of Sarapul'skoye). Yky was inhabited by the ancient Gilyak emigrants from the settlement of Pilavo on Sakhalin. They bore children and multiplied and now not many of them are left. They still burn their dead.

/347 cont. /

101 spring up even between primitive peoples is curious and yet characteristic: the Tungus with indignation and proud contemptuousness deny their kinship, not only with the Gilyak, but even with the Orochon, saying: "We are the Tsar's people and baptized, while the Gilyak and the Orochon eat dogs!"

101 The Gilyak themselves include themselves in the Mongol-
829 Manchu tribe, asserting that the Gilyak and the Manchu are "khal-nyakhr" ("khal" -- clan, people, tribe; "nyakhr" -- one). The Gilyak also consider the Chinese and the Japanese kindred peoples, saying that a Manchu was "ytk-utgu" (father, ancestor, man), and a Japanese was "ytk-umgu" (ancestress, woman), an assertion which will be clear from the material be-

199 low. The Sakhalin Gilyak speak a language in common with the language of the Gilyak /348/ living at the mouth of the Amur and on the continental coast of the Tatar Strait, but quite distinct from the language of the Lower Amur Gilyak and the Tungus.

● 103 As to the question of the appearance of the Gilyak on
129 Sakhalin, there is no doubt that they are arrivals from the conti-
174 nent. The materials of the 1891 census and observations and interviews with the Gilyak equally confirm in this case a conclusion which could have been made a priori. The census first of all proved that the settling of the island by the Gilyak went from the north to the south. The ancestors of the Gilyak of the settlement of Tyka, for instance, came from the settlement of Nyur, which is the northernmost settlement on the western shore of

[614] Sakhalin. Of the two foremost clans in the settlement of Arkyyvo, one comes from the settlement of Nyanivo (in the north of Sakhalin), the other from the settlement of Tanga, whose inhabitants in turn belong to the ancient clan of the settlement of Choma (on the continent), etc. The census further proved that each clan of the Sakhalin Gilyak is only a branch of a clan which lives along the continental coast. Finally, the language, [184] religious beliefs, customs, and morals and manners of the Sakhalin Gilyak are identical with those of the Gilyak of the continental coast,

/384 cont. /

128 realistically, we consider it appropriate to cite some of the nu-
[121] merical data obtained by us on these questions during the detailed
1891 census. In doing so, it seems more convenient to deal sep-
arately with: (a) the western coast, between the Aleksandrovsk
post and Cape Marii (the northernmost extremity of the western
coast); and (b) the eastern coast and the basin of the Tym' River
between Cape De La Kroyer and Cape Levenshtern (the northern
extremity of the eastern coast).

- 103 (a) The western coast. There are 25 Gilyak winter settle-
361 ments between the Aleksandrovsk post and Cape Marii. They are
located in the following order: Arkyyvo, Yamy, Manginay,
Tangi, Khoe (Khoi), Viakhtu, Tyki, Vaaz, Nyyde (1), Noksy,

[167]

1. Formerly the area of this settlement
was inhabited by the Tungus, whose
grave monuments, consisting of boxes
with crosses on top of them, are still pre-
served on the low sandy shore of the strait.

Tyrki, Tengi, Tal'votigrvo (2), Marnlvo, Nyanivo, Marvo,

[497]

2. There is a road from here to the
settlement of Lyangr on the mainland.

Vaskhonkhvo, Kitnidvo, /385/ Tamlyvo, Lirkryvo, Viskvo,

[114] Pomr (1), Pil'vo, Tumi, and Nyur. The village of Koybygrvo,

[497]

1. There is a road from here to the
village of Kekhrvo on the Okhotsk
coast (one or two days).

162

which is marked on the map north of Nyur, no longer exists. In
the settlements enumerated there are 78 yurts in which 245 family-
households live (2). The total population is 1,041, of whom

[592]
[128]

2. By the word "family" is understood
here first, any married couple, adult

[the western Coast]

/385 cont. /

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many of his children had died between the beginning of his marriage and the date of the census. In this way, we obtained an exact number of the children in a given family, living and dead. Hence, it was easy to calculate the rate of mortality.

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fertility rate -- 2.7%, although this figure is below the actual one, for in the number of married people were included, on the one hand, children for whom their parents had bought child wives, and, on the other hand, adults who were married to child wives.

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There is an average of 12 people living in each yurt, although there are a number of yurts with several dozens of inhabitants; for example, one yurt in the settlement of Nyanivo accommodated 42 persons of the same clan.

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As to the size of the winter settlements, the largest of these are the following: Tamlyvo and Lirkryvo (144 persons each), Viskvo (116); Nyur (103), Arkyyvo (87), Tal'votigrvo and Tengi (64 each), Kitnidvo and Pomr (59 each), Nyanivo (58); the smallest settlements are Yamy (4 persons), Vaaz (8), Noksy (9). In the summer the most densely populated settlement is Tamlyvo.

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Seals killed in all the settlements during the last season, 1,026; sables killed in the settlements nearest to the Aleksandrovsk post, 258 (5). /386/ There are 143 guns, 201 boats (one boat

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5. The number of fur animals and so forth killed during the last season was obtained from reports of the Gilyak themselves. These figures are most probably somewhat below the actual ones. The starosta in the village of Kitnidvo, for instance, deliberately tried to persuade his people not to tell the truth to the Russians, who, according to him, would come and take away the bounty . . .

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/386/ there are 143 guns, 201 boats (one boat to every five persons), and 2,100 dogs. To make some money,

[The western Coast]

166 /386 cont./
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To make some money,

103 115 individuals, i.e., one-sixth of the adult population, make
433 the trip to Nikolayevsk. The settlements richest in seals and
[244] dolphins are Tamlyvo, Viskvo, Pomr, and Tangi; this last is
[162] also richer in sables than the others. Potatoes are raised by the
[177] Gilyak in Khoe and Tangi. In the settlement of Tyki, the
[244] Gilyak have made a request concerning the settlement among
224 them of at least one Russian with whose help they could raise
433 potatoes. The settlement of Tyki should be mentioned for sev-
178 eral other reasons. In the first place, starting from this point
648 the Gilyak are ceasing to hunt sables because of the overwhelming
competition from the Tungus who have killed off the sables in the
vicinity of the settlement and now pursue them on their reindeer.

342 Before the appearance of the Tungus, the Gilyak were very suc-
178 cessful in hunting wild deer and sables. In the second place, be-
354 ginning at this settlement one notices a progressive improvement
[237] in the construction of the winter yurts. In Tyki the dugout rises
a little above the ground, it has windows made of fish skin, and
in one yurt even of glass; in the middle of the yurt, instead
of a smoking hearth, one finds a chimney-like stove with a pipe.
Farther on, beginning with the settlement of Tengi, one encounters
enormous yurts with half a dozen large windows and a fairly com-
plex heating system which resembles our steam heating. The
horizontal stone pipes which lead out from the stove and stretch
along the wall under the plank beds serve mainly to heat these
latter; the smoke goes through a subterranean passage into a
high vertical pipe which is made of a hollow tree trunk especially
adapted for this purpose. A similar system of heating is used by
the Amur Gilyak and in the fanza /houses/ of the Manchu, from
whom it may have been borrowed.

133 As to the character of the region, the maritime sections
[37] of the western coast are mostly tundra-like, with sparse vegeta-
[491] tion. The road runs partly along the sea, partly through the
taiga, and occasionally over the mountain ridges. Near the
settlement of Pomr the coast becomes more elevated, and, be-
ginning at the summer settlement of Muz'vo, it strikingly

[The western coast]

/386 cont./

- 133 resembles the shore between the Due (Aleksandrovsk) post and the settlement of Tangi, but it is more picturesque and ends near the last settlement, Nyur, with the magnificent Cape Marii, which is called "Mif-Chongr" (the head of the snake) by the Gilyak and resembles /387/ Cape Zhonkier, which is symmetrical with it, but it is higher and more picturesque, especially in winter when its numerous cone-shaped crests, covered with snow, look like the gigantic tents of a huge camp. It seems that even the mineral deposits are the same, only more characteristic. The vegetation of the coast is both richer and fresher than near the Aleksandrovsk post. Birches, rose-willows, aspens, to say nothing of the tall coniferous trees, have managed to grow safely along the very shore. The wind is never as destructive or as continuous here as along "our" coast. Pomr Bay is fully protected from the winds, and, according to the local inhabitants, it can easily be entered by large ships. A kerosene lake lies 30 versts from the settlement of Pomr. The road to it is through taiga and tundra.

(b) The eastern coast and the Tym' Basin. 1) The Gilyak

- 103 settlements that lie between Cape De-la-Kroyer and Cape Virsta
361 are: Mos'bvo, Us'kvo, Slyavo, Adytym' (1), Khomrvo, Plyuvo,

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1. Wild hemp grows in the vicinity of this settlement, from which the Gilyak make their nets, coming even from distant settlements.

Perivo. 2) On the Okhotsk coast the settlement of Nyyvo, and south of it the settlements: Mil'kvo, Nabil'vo, Chokhzlvo, Lungvo, Khongi, Pil'ngi, Chamrvo, Ngambevo (there are no inhabited areas farther south); to the north of Nyyvo are the Gilyak settlements: Teyarvo, Tyrmys, Larvo, Vangrvo, Chayvo, Chon'kh, Ytvo, Ashvo, and Kekhrvo.

361 Thus, on this coast there are 25 (2) Gilyak settlements
with 109 yurts.

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2. In the manuscript, 24. Perhaps the author did not include in the number of

[The eastern coast and the Tym' Basin]

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settlements the settlement of Mos'bvo on the banks of the Tym' River, seven versts from the settlement of Rykovskoye. In connection with this settlement of Mos'bvo, the author makes the following comment: "It is inhabited only in autumn and winter. In spring and summer the inhabitants pass on to the western coast, mainly to the village of Arkyvo, where in the early spring they hunt seals and during the summer catch fish which are not to be found in the Tym' at this time of the year. At the beginning of August, before the Siberian salmon run, the population returns to their winter dwellings." Editors of the journal, Etnogr. Obozr."

000 with 109 yurts. The total population here is 703 persons (197
16 on the Tym' River, 506 on the Okhotsk coast), of whom 416 are male and 287, female; there are 169 families and 133 households, 483 adults, 175 married persons, 9 male polygamists, average fertility -- 3; 332 children survived birth; 169
422 died. Guns -- 64 (of these 30 are on the Okhotsk coast and
231 the remainder on the Tym'), 121 nets, 122 boats, 1,480 dogs.
501 During the last season 688 seals killed, 586 sables, 134 foxes,
411 43 otters, and 63 bears.
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162 From this one can draw the following conclusions: here
592 there are, on the average, six persons per yurt, an average family has /388/ four to five members; there are 11 married males for one bachelor (1), one bigamist in 19 married men.

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1. The word bachelor is applied only to older, so to speak, inveterate bachelors.

[The eastern coast and the Tym' Basin]

/388 cont./

162 The ratio of the number of males to that of females (416:287) is such that there are 694 females per 1,000 males. In Russia there are 1,023 females per 1,000 males, and in Asia as a whole 960 females per 1,000 males. The infant mortality rate is 33.7%.
165 Every Gilyak, on the average, has two dogs and each adult Gilyak, three dogs. There is very little hunting equipment, especially guns, on the whole.

614 The Tymovskie and the Okhotsk Gilyak belong to 18 clans (2).

[126] 2. The property of each person has been registered to this or that clan, the figures on the number of clans, etc.

of which especially numerous clans are: Chuy-guy in the settlement of Chayvo (114 persons), Ady-Tymovskiy (156 persons), Mymyzi in Nyyvo (94 persons), Urlandzh in Chayvo (55 persons).
361 The most notable settlements in population are: Chayvo (151 persons), Kekhrvo (90 persons), Nyyvo (46 persons), Tekhrvo (51 persons), and on the Tym' -- the trinity of settlements, Ady-Tym' and the neighboring Khomrvo and Plyuvo (106 persons), not counting the immigrant population from the western coast, Moz'bvo (Rykovskoe, 56 persons), and others. Communication between the first two of these settlements, Chayvo and Kekhrvo, is extremely difficult; aside from the shallow water, the journey is difficult because in several places it is necessary to carry the boats over long stretches of dry land. As has been mentioned above, there is communication from the settlement of Kekhrvo to the village of Pomr and the western shore.

133 North of Kekhrvo the coast is uninhabited, and summer travel to the north is extremely difficult and completely impossible along the shore itself for lack of any means of transportation across the wide mouths of numerous bays. The only means of transportation is on reindeer by way of the taiga and over the mountain ridges. If one adds to this the fact that a draft reindeer makes its way with great difficulty in the summer, it is clear how difficult and slow such a journey is.

T /388 cont./

361 The inhabitants of the village of Kekhrvo say that in the
[103] extreme north -- above Cape Levenshtern -- there is a small
[162] settlement of Orochon on the coast -- Trond (two yurts with six
• [63] men and three women). It has communications with the western
[484] coast by way of the settlement of Pomr (a 24 hour trip on reindeer,
[492] although from Kekhrvo it takes 10-15 days in the summer). The
remaining Sakhalin settlements of Orochon, as well as the settle-
ments of the Tungus, were also described in detail during the
[28] census. We shall not, however, include the details about these
peoples in the present article, which deals only with the Gilyak.

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[361] 50° north latitude and therefore located almost precisely at half the length of this island which stretches in the direction of the meridian. The Gilyak population on the east coast of the island extends somewhat less far south. According to the information that I gathered from the Gilyak in the Tymy /Tym'/ Valley and in the village of Nyi on the east coast, south of this village and of the mouth of the Tymy River there are four additional Gilyak villages (3), of which the southernmost and last, three days'

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3. Cf. the map accompanying Vol. I of this work. The map drawn up by Schebunin on the basis of the material from the Siberian Expedition of the Imperial Russian Geographical Society shows a few additional place names among them. Therefore, the number of these Gilyak villages is perhaps greater than the one given to me, but perhaps the added names only refer to the summer dwellings of the Gilyak belonging to the winter villages named, or to overnight camping places and other such localities.

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journey from Nyi, is the village of Tschamr-wo; beyond which the coast is said to be uninhabited for a great distance. This information was later confirmed by the mining engineer Lopatin, who in 1868 made a wearisome journey on foot along this deserted coast; coming from the south, he found the first Gilyak village (Tschamr-wo) (4), according to Kropotkin's translation of his

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4. "Tscham-wo," as Lopatin calls the village, or "Tschamr-wo," as I heard it and believe to be correct, has a name in Gilyak meaning "eagle village."

13 /14 cont./

4. (cont.)

I cannot accept the version "Tschamgwo," as given on the Schëbunin map of Sakhalin.

report (5), one and a half days' journey north of Cape Delisle de

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5. Izvestiia Imp. Russk. Geogr. Obshch., Vol. V, 1869, Sec. II, pp. 308, 311.

la Croyère, but, according to the statements that he made to Fr. Schmidt upon looking through his journals (6), "behind" the

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6. Petermann's Geogr. Mittheil., 1870, p. 387.

large cape of rock mentioned, which among the Gilyak bears the name Harpach (7). At any rate, on the east coast of Sakhalin

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7. Following Lopatin, Schmidt gives the Gilyak name of Cape Delisle de la Croyère as "Harpa." There is no doubt about the ending sounding like, not "pa," but "pach," since the latter is often repeated in Gilyak place names and means "rock" or "stone." I suspect, however, that the first syllable, too, is not rendered quite correctly, and that the cape is not called "Harpa," but "Tschcharpach," that is, "wood-" or "forest-rock" -- a name which occurs also at the mouth of the Amur.

the southern border of the Gilyak territory thus lies close to Cape Delisle de la Croyère, that is, /15/ about 51° north latitude, or

/15 cont./

- 13) one degree more to the north than on the west coast of the island (1). Finally, besides the two coasts the interior of Sakhalin

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1. The above-named villages, and especially the last one, Tschamr-wo, are therefore to be moved somewhat more to the south than is shown on my first map.

is also populated by the Gilyak, and to be sure, it is the large Tymy River, rich in fish, along which, up to its source, a relatively dense Gilyak population lives. This, however, cuts off the area of the Gilyak, because to the south, along the perhaps even larger Ty River, as it is called among the Gilyak, or Poro-nai as it is called among the Ainu (2), there is a permanent

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2. That is, "great river." It is the "Neva" of Krusenstern Reise um die Welt /Journey around the World/ St. Petersburg, 1811, Vol. II, p. 95). On Schebunin's above-mentioned map, as in Glehn's travel report from Sakhalin Island (Beitr. zur Kenntn. der Russ. Reichs, edited by Baer and Helmersen, Vol. XXV, pp. 205, 235 ff.) this river is also called Plyi -- a name which, according to Glehn, is likewise a Gilyak one.

population only on the lower course and at the mouth, and this population, aside from scattered, individual members, is no longer Gilyak.

If one surveys the total area of distribution of the Gilyak, one finds that for the most part it extends along the sea, the Sea of Okhotsk, the northern part of the Sea of Japan, and the Amur-Liman, and then also along two great rivers, the Amur on the mainland and the Tymy on Sakhalin -- a circumstance

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 101 /15 cont. /4. (cont.)
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den Verlauf der physikal. Abtheil. der
 Sibir. Expedition der Kais. Russ. Geogr.
 Ges. in den Jahren 1859-1862 /Historical
 Report on the Progress of the Physical Sec-
 tion of the Siberian Expedition of the Im-
 perial Russian Geographical Society in the
 Years 1859-1862/" (Beiträge zur Kenntn.
 des Russ. Reichs, ed. by Baer and Helmersen,
 Vol. XXV, p. 148).

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 131 The Negda

live permanently along lakes Orel and /16/ Tschlja /Chlya/
 [36] as well as along the river branch connecting them, although
 [103] there is also a Gilyak village, Tschlja, on the latter. This in-
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 [115] formation, which I obtained from a trustworthy Gilyak (Judin
 [114] in Tebach) devoted to me (1), was confirmed by later travelers,

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1. According to Judin's information, among
 the Gilyak Lake Orel is called Kend-tu
 ("tu" means "lake"), Lake Tschlja And-tu.
 On the former lie the villages of Pfympi-wo and
 Kuldsh, on the latter Tschomokr and Tschlja,
 and, on the branch of the river which connects
 the two lakes, the village of Kesf (the "s" is
 weak) -- all Negda villages, with the excep-
 tion of Tschlja.

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Schenurin (2), Schmidt (3). Middendorff, by the way, calls

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2. Schenurin found Negda or Nigidal yurts
 on the east as well as on the west side of
 Lake Orel. See his journal, which has been
 published in the article, "O novom" puti iz"
 Nikolaevsk. posta, chto na r. Amurie, v"
 Udskii Ostrog" /On a New Route from the
 Nikolaysv Post on the Amur River to Udskii

G /16 cont. /

101 It is different from the Amur on the Liman and along the coast of the northern part of the Sea of Japan, in that there on the mainland, between the Gilyak and Orochi areas, there is a considerable stretch of uninhabited territory, which -- for reasons that we shall touch on later -- keeps the two peoples strictly separated. On Sakhalin, however, with regard to the Ainu and OroK, there is repeated, and in part to an even greater degree, what we have seen on the Amur and on the Sea of Okhotsk. On the west coast of the island some permanent Ainu families have mixed with the Gilyak even before they reach their southern boundary. For example, it was said, as the Gilyak in Arkai told me, that of the villages south of Duŕ, Adngi was still purely Gilyak, Kthëus contained two Gilyak and one Ainu yurt, Chogranj again was inhabited only by Gilyak, and, finally, Pilja-wo was inhabited half by Gilyak and half by Ainu (4). The latter /17/

4. Coming from the north, Schmidt, too, met the first Ainu in Kthëus, which, moreover, at that time consisted of only two miserable yurts. He likewise calls Chogranj an Ainu settlement ("Histor. Ber.," etc., op. cit., pp. 65, 66). Again, however, I cannot agree with the version of the names for the above-mentioned places, "Ktausi," "Chokkoran," and "Pil-wo," on Schebunin's map.

place bears among the Ainu the designation "Poro-kotan," with the same meaning as its Gilyak name, "Pilja-wo," that is, "big village" (1). Beyond this place the coast is uninhabited for

1. Rudanofskij, too (Vostochnoe Pomor'e /Eastern Seaboard/, 1866, p. 96), calls Poro-kotan or (Gilyak) "Pile-wo" the first Gilyak village as one approaches from the

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Goldi RX3
Orok

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/17 cont./ 1. (cont.)

south. He counted ten yurts. The Gilyak named only three to me, which makes the designation of the place appear somewhat un-called for. According to Schmidt, however (op. cit., p. 67), it is said to have actually been a large village in former times, but in his time there were still only three poor yurts. Mizul's statement (Ocherk" ostr. Sakhalina v" sel'skokhoziaistv. otnosh. /Sketch of Sakhalin Island from the Point of View of Agriculture/, St. Petersburg, 1873, p. 129) that there are no longer any Ainu north of Pilja-wo (Porokotan) is therefore not quite correct, according to the above.

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a long stretch and is only temporarily visited by the Gilyak for their livelihood. Schmidt, for instance, on the river Arokonai, between the capes Tribis and Tunai, met a Gilyak who had been seal-hunting near Otta-endu (2). Occasionally it also

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2. Schmidt, "Histor. Ber.," op. cit.,
p. 71.

happens that Gilyak on trading trips to Ssiranussi, at the southern point of Sakhalin, are obliged to stay somewhere for the winter, and in this case they may easily be taken for permanent inhabitants of the place. The border conditions on the east coast of Sakhalin are more complicated than on the west coast, in that three peoples, Gilyak, Ainu, and Orok, come together there (3). To be sure, the area of the first, as we saw above, ends

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3. See my travel report in the Bull. de la cl. physico-mathém. de l'Acad. Imp. des sc., de St. Pétersb., Vol. XV, p. 171; Mél. phys. et chim. tirés du Bull., Vol. III, p. 11.

/96 cont. /

175 elsewhere that they live at the mouth of the Amur River and
114 along the seacoast to the north and south of it (3), as well as
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3. Edition of 1692, Part 2, pp. 33,
36; edition of 1705, pp. 88, 106.

on a very large island lying opposite the mouth of the Amur,
called Giliat (4), which evidently is Sakhalin; sometimes

4. Edition of 1692, Part 2, p. 34;
edition of 1705, p. 96.

they are said to extend along the seacoast southward almost to
China (5) and northward to the Anadyr River (6), and, finally,

5. Edition of 1692, Part 2, p. 104;
edition of 1705, p. 267.

(103)
6. The rivers around whose mouths they
live are expressly named, and, to be
sure, in two versions (edition of 1692,
Part 2, p. 32; edition of 1705, pp. 86
and 105), among which the later, more
correct ones run: Lama, Ochota,
Towoi (evidently Ta-ui), Tadui, Penchion
(Penshina), Kamtschatka, Tschuundon,
and Anadir.

sometimes their habitation sites are given on the northern bank
of the Amur River near Nerchinsk (7), and therefore quite far

7. Edition of 1705, p. 77.

175 from the sea. Accordingly, the Gilyak are shown on the map at
131 three places: first, on the seacoast directly north of the Amur
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/96 cont. /

mouth ("Zemle Giletskaja," land of the Gilyak) (8), then high

8. On Allard's map the "Holaki" are also shown here.

up in the north, along the Anadyr, and, finally, far to the west, along the sources of a northern tributary of the Amur, which on the map bears the name of Urka and presumably is the Urkan.

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Like almost all the Siberian names for places and peoples on Witsen's map or in his work, the above designations for the Gilyak and their region also reveal by their endings their undoubtedly Russian origin. Witsen himself repeatedly states, both in the individual cases concerned and in the introduction to his work, that he has often drawn on Russian sources (9). He used

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9. According to Müller (Samml. Russ. Gesch.; Vol. I, p. 202), in collecting the reports on Siberia he also found especially helpful Andr. Winu's "Dumnoi djak," which, however, he does not mention. Recently Spasskij ("Svied. Russk. o riekie Amurie v" XVII stolietii /Information from the Russians concerning the Amur River in the Seventeenth Century/, " in Viestn. Imp. Russk. Geogr. Obshch., Part VII, 1853, Sec. II, pp. 17 ff.) published a "Story from the Amur River," which he found in a collection of seventeenth-century manuscripts and which evidently was written before the Nerchinsk treaty (1689) was concluded. It bears the inscription, "Skazanie o velikoi riekie Amurie, kotorai razgranila Russkoe selenie s" Kitaitsy" (Story from the great Amur River, which forms the boundary between the Russian settlements and the Chinese). One recognizes it as one of the

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the Tugur River and the Gilyak then followed (5). But even at

5. Geogr. und Verfass. von Kamtschatka
/Geography and Conditions on Kamchatka/,
p. 57 (appendix to Steller's Beschr. von
dem Lande Kamtschatka /Description of the
Kamchatka Region/, Frankfurt and Leipzig,
1774.

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But even at

that time the Gilyak went as far as Tugur Bay, north of the
mouth of the Tugur River, for /109/ on an old Russian hand-
written map, whose origin Middendorff puts in the middle of the
last century for several reasons, one finds the sketch of a
"Gilyak towpath" (Gilyatskaya perevoloka), which led over the
narrow, stem-shaped part of the Ssegneka Peninsula from Ulban
Bay to Tugur Bay (1). By this route the Gilyak may also have

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1. Middendorff, Reise, etc., Vol. IV,
p. 116, note 2. The map is in the
library of the Akademie der Wissenschaften.
Müller (in Büsching's Magaz. für die neue
Hist. und Geogr., Part 2, second ed.,
1769, p. 508) also mentions a towpath
used by the Gilyak and therefore "called
Giljaskaja perewoloko in Russian since
ancient times." This, however, as he
says, was used in order to avoid the
northern promontory at the mouth of the
Amur, since it ran from one brook, which
empties to the south into the bay formed
by the mouth of the Amur, to another
brook which flows into the sea to the north.
Müller adds that the latter brook bears the
name "Gole" on Chinese maps and this
indicates the towpath, for "Gole" evidently
refers to the Gilyak village of Kolj or Kulj

/109 cont. /

1. (cont.)

located on the seacoast and perhaps also to a brook of the same name. Here, therefore, there is to be understood either the passage from the Amur to Lake Tschlja and from there to Kulj, or from the Kamr River, which empties into the Amur immediately above Nikolayevsk, to the Hisska Brook down this to the sea only slightly east of Kulj. Both routes are still used by the Gilyak in order to go from the lower Amur to the seacoast or vice versa. Under no circumstances, however, can the "Giljatskaja perewoloka" mentioned by Müller refer to the towpath on the Ukakyt -- from the Nemilen to the Tugur -- as Middendorff (Reise, etc., Vol IV, p. 198) has presumed, because then neither the localities nor the designation "Gilyak towpath" would fit. The towpath mentioned in Stuckenberg (Hydrogr. des Russ. Reiches, Vol. II, p. 774) is the same as the one in Müller.

come across Ulban Bay and Ssegneka Peninsula to the mouth of the Tugur. The same route was advantageous for them for another reason: they had to go across Ulban Bay to Ssegneka Peninsula and along the latter northward, if, on their coastal voyages, they wanted to reach the Shantar Islands without getting too far from land.

There is still no mention of these islands in the reports cited above, though Pojarkof and Nagiba must have sighted them on their return trip from the Amur. In the oldest reports concerning them, which go back to 1709 and are based upon accounts by Cossacks stationed in Udscoi Ostrog and Tungus there, it is said that the Shantar Islands have no permanent inhabitants and are only visited by the Gilyak for hunting

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[484] purposes (2). Müller thought that their name was of Gilyak
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131 2. Müller, Samml. Russ. Gesch.,
114 Vol. III, p. 97.
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● origin, since "schantar" means "island" in Gilyak (3), which,

[113] 3. Op. cit., p. 96. Also in Büsching's
Magaz. für die neue Histor. und Geogr.,
Part 2, second ed., p. 510.

σσ however, is certainly not the case (4). When the Russians

[192] 4. In Gilyak "island" is póllo-mif, a
compound word in which mif means
"earth" or "land"; thus, La-mif -- the
Amur region, Laer-mif -- Sakhalin,
Chagi-mif -- part of the Amur-Liman,
etc. I do not know the meaning of
pollo. According to Middendorff (Reise,
etc., Vol. IV, p. 108), the name
"Schantar" first occurs on the handwritten
map of the extreme eastern part of Siberia
drawn up in 1720 and based on the works of
the two surveyors, Jewreinof and Lushin,
and, to be sure, on it the more southerly
of the two easternmost islands of this group
bears the name, "Schandarskij."

175 When The Russians
131 under the Cossack Semjon Anabara first came to the Shantar
648 Islands in the summer of 1713, they found them uninhabited;
on only one of the three islands visited by them, on which
there were ample forests and good hunting and on which they
spent the winter (5), did they meet a woman, whose language

5. According to Middendorff (op. cit.).

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dubious. So far as is known, the Gilyak were never met there directly during any of the numerous visits to these islands.

The pertinent accounts therefore only rest on the above-mentioned statements by the neighboring Tungus /111/ and on alleged traces that the temporary stay of the Gilyak on many of these

islands has left behind. According to Krascheninnikof

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103 /Krascheninnikov/ (1), the island of Chudoi (i. e., bad) Shantar

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1. "Opisanie zemli Kamchatki
/Description of the Kamchatka Region/"
(Poln. Sobr. uchen. putesh. po Rissi,
Vol. I, St. Petersburg, 1818, p. 135).

is said to have received its name because it had no forest at all, which, however, had not always been the case: formerly it had been quite densely wooded and rich in sable, but the

Gilyak once forgot to extinguish the fire before leaving the

island, and all the forest on it was burned (2). Krascheninnikof,

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2. Middendorff thinks that it is probably impossible to put the name "Chudoi Schantar," which is not marked on any map, in its proper place (Reise, etc., Vol. IV, p. 108, note 1). According to Krascheninnikof's statements, which he does not seem to have noted, it can hardly be doubted but that Small Schantar Island (Malyi Shantar) is meant by it, just as it is also by the name "Ssuchoi (dry) Schantar," according to Middendorff (loc. cit.). On the "Karte von der Lage von Kamtschatka" /Map of the Location of Kamchatka/ in Steller's pertinent work one finds an island "Hudé Schantar" west of the island of Bjelitschij, just as Krascheninnikof, too, gives it, but this

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2. (cont.)

does not mean much, since the Shantar Islands lie there all in a row approximately from west to east.

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Krascheninnikof

however, must have obtained this information from traditions and stories, since he himself was never on the Shantar Islands, or even near them. Moreover, it is very reminiscent of the above-mentioned story about the burning of the forest on Large Shantar Island, which does not exactly serve to increase its credibility. Kosmin's statement in the northeastern part of Large Shantar Island not far from Lake Boljschoje he had seen dilapidated yurts in which Gilyak were said to have formerly lived (3) seems more important. But we encounter uncertainty

[361]
3. Zap. Gidrogr. Depart., Part IV,
p. 46.

even with respect to this report, in that the traditions that Middendorff discovered in Udscoi Ostrog expressly attributed these yurts to Russian fur trappers (4). In spite of these few and

[484]
4. Reise, etc., Vol. IV, p. 108,
note 1. Middendorff adds that this
seems much more probable to him.

uncertain reports, I do not doubt but that the Gilyak visited the Shantar Islands in former times. Full credence should be given to the above-mentioned report to this effect by the Tungus, which came with the very first report concerning these islands. Whereas the Tungus along the Sea of Okhotsk are primarily hunters and come to the sea only temporarily to fish, the Gilyak stay there continually and are therefore much better seafarers than the former, as Müller has already correctly surmised (5). Hence it seems entirely plausible that from time

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5. Samml. Russ. Gesch., Vol. III,
p. 97.

/111 cont. /

175 they visited the large islands within sight from their coast,
131 densely wooded, and still uninhabited, on which they could
484 peacefully pursue the hunting of the precious fur-animals,
sable, etc., and the productive fishing and animal-trapping
along the coast. Indeed, I am even inclined to believe that
whereas their westward expansion along the coast of the main-
land at first did not reach the Tugur and later did not go be-
yond it, they did visit the Shantar Islands, even the western
most of them, and Bear Island (Medwāshij) located beyond
Tugur Bay. At least the name "Ngorbak," which allegedly
the Tungus gave to this island (6), is undoubtedly of Gilyak

6. Middendorff, op. cit., p. 110.

origin, in that "Ngarbach" /112/ in Gilyak means "animal rock" (1).

1. From nga -- animal, and pach -- stone, rock (see above, p. 175, note 2). Similar Gilyak place names are Tschcharbach, Tschorbach, Tebach, etc.

175 But the Gilyak were surely never very numerous on the Shantar
174 Islands, since the Gilyak population on the adjacent coast of the
648 mainland is not large and since navigation around these islands
131 is difficult and dangerous on account of the rapid and changing
[133] currents, the floating masses of ice, the frequent fog, the
pounding surf, etc. It was therefore natural that as soon as the
Russians appeared on the Shantars, wintered there, and in fact
took possession of them, the Gilyak remained away from them,
just as later, in 1829, they withdrew temporarily from the
mouth of the Tugur when a party of Russians took up winter
quarters at the mouth of the Great Uikon (2). It is very probably

2. Kosmin, according to the accounts of the priest from Udskoi Ostrog,

2: Schrenck--241 E-5 (1854-1856) 1881-1895 RX2 Gilyak
Goldi RX3

G. /116 cont. /

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[103] do not provide any firm foothold. At first glance, it seems that somewhat more can be drawn from Stepanof's report since he built a fort, Kossogorskoï Ostrog, among the Gilyak in order to spend the winter there. As Romanof has shown, however, this place was most probably located on the island of Ssutschu located in the Amur near Kidsi. He found there the remains of a low earthen embankment with pits in it, traces of former earth dwellings -- the whole located on the inclined plane of a mountain slope so that the name Kossogorskoï Ostrog seems fully justified (1). From this I conclude that Stepanof did not spend the

G.
[113] 1. D. Romanov, "Ocherk" miestnosti mezhdû zal. de Kastri i r. Amurom" /Essay on the Locality between De-Kastri Bay and the Amur River/" (Viestn. Imp. Russk. Geogr. Obshch., Part XXIX, 1859, Sec. on Res. and Mat., p. 126, note 4). Müller (Samml. Russ. Gesch., Vol. II, p. 355) explained the name Kossogorskoï Ostrog from the location of the place "on the slope of a mountain." In Onufrij Stepanof's original account, this fort is not called Kossogorskoï, but Kossogirskoï Ostrog (Dopoln. k" akt. istor., Vol. IV, 1851, p. 82).

winter among the Gilyak at all, but among the Olcha, whom he, like Romanof and others later (2), did not distinguish from

2. See above, p. 51, 183, 213.

the Gilyak. This also explains his statements concerning the Djutscheren bordering the Gilyak: he includes under this name all the peoples on the lower Amur River -- the Goldi, Olcha, and Gilyak -- as is still repeatedly done in recent times. This sufficiently explains the contradiction between the statements by Stepanof and his predecessors, Pojarkof and Chabarof, concerning the peoples of the lower Amur, and at the same time reveals the former, as a consequence of the collective extension of the name Gilyak to entirely different peoples, as the most

2: Schrenck--242 E-5 (1854-1856) 1881-1895 RX2 Gilyak RX2

Goldi RX3
Feudal Japan AB2
Sakhalin Island

/116 cont./

vague and the least useful for our purposes (3).

3. As was mentioned above (p. 234, note 5), Fischer, on the contrary, was inclined to regard Stepanof's account as the most authoritative. For this reason, on his map of old Siberia (Sibir. Gesch., Vol. II, Pl. II) he showed the Natken, who, perhaps in his opinion, could only be identical with the Gilyak, below the Atschanen, whereas, according to our interpretation of these names above, it should have been the other way around.

The later, but still from the seventeenth-century, Russian accounts concerning the Amur region, and especially concerning the habitation sites of the Gilyak in it, such as we find in the "Tale from the Amur" published by Spasskij and in Witsen, have already been discussed (4). The pertinent statements are very

4. See above, pp. 196 ff.

general and in part even erroneous, because they are only taken from collected stories and not original reports, like those mentioned above.

The next detailed reports concerning the habitation sites of the Gilyak, especially along the Amur River, do not come to us until more than a century later, and, to be sure, from quite different parties, from the Japanese. We owe them to the Japanese traveler, Mamia Rinsô /Rinzô Mamiya/, who, upon orders from his government, explored the west coast of Sakhalin in 1808 and 1809 and in 1810 also visited the lower Amur region, or Santan, as the Japanese called it. From /117/ Cape Rakka (Lak) (1) on Sakhalin he went over to the mainland, followed its

1. Siebold, to whom we are indebted for publishing the very valuable travels of Mamia Rinso ("Tô-tats ki ko," i. e., "Voyage to Eastern Tatory," in Nippon,

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1. (cont.)

VII, pp. 167-196), thinks it highly probable that Cape Rakka referred to Cape Tekka, and the first name arose only through confusion of the very similar Japanese characters for Te and Ra (op. cit., p. 199, note 6). From my own knowledge of these localities, however, I must deny this. Cape Rakka is undoubtedly the low promontory of Lak, inasmuch as the Japanese, lacking the l sound in their language, as is well known, substitute an r for it; Cape Tekka, however, is the somewhat more southerly Cape Tyk.

F.J.

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coast southward to Cape Musibo (in Taba Bay), pulled his boat across the much-traversed towpath to the small Taba River, traveled downstream by boat into Lake Kidsi, and thus reached the large village of Kidsi located on the Amur. From there he went up the Amur to what was then the trading station of Deren, stayed there a few days, and then returned to Sakhalin by following the Amur downstream to its mouth and crossing the Liman three times. On this voyage he came into close contact with the Gilyak and their southern neighbors on the Amur River, the Olcha. Both were already known to him and to the Japanese generally: the former both as permanent inhabitants of north Sakhalin and as frequent visiting traders in Ssiranussi; the latter only as occasional traders coming over from the mainland. Mamia Rinsô even spent the entire winter of 1809/10 on Cape Noteito (2) among the Sakhalin Gilyak. "Smerenkur" is the

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2. Between Cape Lak and Cape Tyk.

There was no village there in my time.

name that they bear in his travel account, as well as generally among the Japanese. A much-traveled Olcha from Tyr, who

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101 /119 cont./

195 Gilyak and the Olcha. He did not go beyond the latter to the
[114] south. He also met isolated Goldi there and learned a special
G name for them, to which we shall return later. His S'janta,
[101] therefore, are exclusively Olcha. And, going downstream by
boat, he indicates with great precision where the S'janta end
and their northern neighbors, the Smerenkur, begin. In most
101 of the villages which he mentions in his travel account or the
195 map (1), one can still recognize the villages of today. In
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1. Apart from the map reproduced by
Siebold (Nippon, VII, Pl. XXV),
labeled with Mamia Rinsô's name, the
Tok'nai map of the part representing
the Amur region and the west coast of
Sakhalin opposite it, which is given
at the same place, likewise comes
from Rinsô, as Siebold (Nippon, I,
p. 170, note 162) remarks. All the
details concerning the Amur region are
to be found on this latter map.

Aorei (Aure) he still found himself among the S'janta; at Horomo
or Horo, whose distance from the first he estimates at four ri
(about 15 versts, the territory of the Smerenkur begins, and
from there on, he says, men, dwellings, tools, and the way of
life are the same as on Krafto (Sakhalin) (2). Horo is undoubtedly

2. "Tô-tats ki ko" (Siebold,
Nippon, VII, p. 177).

Chjare, the first Gilyak village going downstream. As further
proof of this there is also the fact that directly above Horo on
Rinsô's map is shown the village of Furu, which one easily recog-
nizes as today's next to last Olcha village of Pulu. Thus, in
Rinsô's time (1810) the boundary between the Gilyak and the
Olcha was exactly where I found it 45 years later (3).

3. See above, pp. 20, 27, 51, and
elsewhere.

FJ. /119 cont. /
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Apart from along the Amur River, we also learn from Mamia Rinsô the southern boundary of the Gilyak along the seacoast at that time. In the Amur-Liman he visited the village of Tsjomen, which consisted of large dwellings of the Smerenkur, scattered along a small river of the same name (4).

4. "Tô-tats ki ko," op. cit., p. 178.

Today's Tschomi, the southernmost coastal village of the Gilyak, is arranged in precisely the same way, as I can confirm from experience. And that at that time, too, it was the last is shown by the dotted line that on Rinsô's map runs from Horo on the Amur to the seacoast directly south of Tsjomen and undoubtedly is supposed to designate the southern boundary of the Smerenkur area on the mainland. From there southward to beyond Taba Bay stretched at that time, too, only an uninhabited coast, as one likewise understands from Mamia Rinsô's statements: on his return trip to Sakhalin, he sailed around Cape Wasibundi (Cape Lasaref /Lazarev/, called Wasfun by the Olcha) and into the channel which Siebold rightly named after him, but on his outbound voyage he had sailed along part of the coast north of Taba and named on it a series of place names, but with the express remark that the coast was uninhabited and these places were only anchorages (5). Thus, in

FJ. 5. Op. cit., pp. 170, 178.
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/120/ Rinsô's time, too, the boundary situation between the Gilyak and their southern neighbors was the same as it was in my time.

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131 In general, then, no shifts at all along the entire southern boundary of the Gilyak on the mainland are observable from the time of our first acquaintance with this people, that is, in about 200 years. The oldest reports are so inadequate, however, that one cannot with certainty deny that there may have been changes; they permit us to know scarcely more

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3. (cont.)

Tart., ed. of 1690, Pt. 2, p. 32;
ed. of 1705, p. 87. Cf. also Müller,
in Büsching's Magaz. für die neue
Histor. und Geogr., Pt. 2, 2nd ed., p.
506.

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Elsewhere Witsen

remarks that this island was called "Giliat" (4). What is said

4. Op. cit. ed. of 1705, p. 96.

otherwise about the places on this island that are mentioned,
even though based on facts and the truth, nevertheless has the
character of accounts based upon hearsay, as, for instance,
the statement about the high reed thicket that makes its coast
inaccessible, and the like. And as a matter of fact, we do
not have any reliable reports on Sakhalin and its people in that
period, not even brief ones like those on the Amur region, be-
cause this island had no contact with the Russians at all in the
seventeenth century. Later on, in the eighteenth century, when
the Russians undertook voyages to the Shantars, Sakhalin, as
was mentioned above (5), was repeatedly visited by Russian

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5. See above, p. 171.

deserters, shipwrecked persons, etc., but no reports about it
have come down to us.

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The oldest Chinese reports about Sakhalin provide just as
slight a foothold. When the Jesuits Regis, Jartoux, and Fridelli
drew up the map of the lower Amur River, the natives told them
that opposite the mouth of the Amur /121/ there was an island
which was inhabited by a people similar to them. Consequently,
Emperor Kang-hi soon afterwards sent several Manchu to explore
the island, and they crossed over to it in the boats of the natives,
but, according to the testimony of the Jesuits, their task was

Manchu AG4
Feudal Japan AB2
Sakhalin Island

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/121 cont./

carried out very unsatisfactorily, since they did not go to the southern part of the island at all and even in the north they noted only the names of the villages through which they passed, while even the name of the island as a whole remained uninvestigated (1). We do not even learn from them the names

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1. Du Halde, Descr. de l'Emp. de la Chine et de la Tart. Chin. Vol. IV, Paris, 1735, pp. 12, 13. According to the statements of the Manchu sent there, the natives on the mainland designate the island quite differently, each according to the villages that they visited on it, but the general name for it was "Saghalian anga hata," that is, "island of the mouth of the Black River," a designation which the Jesuits put on their map, and from which, as is well known the present name arose. According to Klaproth (Asia polygl., p. 301), however, the words "Sachalian anga chada" mean only "rocks (not island) of the black river-mouth" and merely referred to some rocks lying close to the mouth of the Amur. I must note that the banks of the river at its mouth, especially the left one, are rocky, though not very high. But there are no individual rocks emerging from the water in front of it. For more of the many names given to Sakhalin, see below.

of the peoples inhabiting the island.

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We are again indebted to the Japanese for the first detailed reports on the peoples of Sakhalin, and, to be sure, the same travelers, Mogami Tok'nai (1785 and 1786) and Mamia Rinso (1808-1810). In 1613-1615, a century before the Manchu expedition, some Japanese were sent from Jesso /Yesso/

/129 cont./

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1. (cont.)

and the Eluntschun (Orok) as those of the southern part, whereas it should be the other way around.

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Similarly, The

archimandrite Palladij mentions the "Kuä" (Ainu) among the peoples of Girin Province, from whom formerly, according to Chinese reports, a large tribute in sable furs was collected for the court of Peking (2). We now understand when in the Chinese

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2. Arkh. Palladii, "Dorozhn. zam. na puti ot" Pekina do Blagovieshch., chrez" Manch'zhuriu, v" 1870 g. /Travel Notes on the way from Peking to Blagoveshchensk by way of Manchuria in 1870/" (Zap. Russk. Geogr. Obshch. Po obshch. Geogr., Vol. IV, 1871, p. 399).

imperial geography (3) the "Lerkoje" (4), or, as Pauthier (5)

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3. Tai Tsing hoei tien, Vol. XI; see Ritter, Erdkunde von Asien /Geography of Asia/, Vol. III, p. 444.

4. Ritter adds in parenthesis: "Kojé of the maps."

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5. Chine moderne, ou descr. hist., géogr. et litter. de ce vaste empire, Paris, 1853, Part 1, p. 168.

writes it, "Li-eurh-kou-yé," are named, among others, among the tributary peoples of the Ssan-ssin district. They are the Sakhalin Ainu, for "Laer, Laerch," or "Laer-mif," is the Gilyak name for Sakhalin (6), and "Kojé" or "Kuyé" must, after what has been said, refer to the Ainu.

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6. Middendorff, too, heard the name

/129 cont./

6. (cont.)

"Laer" for Sakhalin among the Gilyak along the Sea of Okhotsk (see his travel report in the Bullet. de la cl. physico-math. de l'Acad. Imp. des sc., Part IV, p. 233; also Beitr. zur Kenntniss des Russ. Reichs, Vol. IX, Part 2, p. 615).

000 after what has been said, refer to the Ainu. The exact Gilyak designation for the Sakhalin Ainu would therefore be "Laer-kughi," which closely corresponds to the above name in the Chinese imperial geography (7). Just as the Ainu and Japanese

7. Might not perhaps also the name "Huyé," which, according to Du Halde (Descr. de l'Emp. de la Chine, Vol. IV, p. 13), several persons in Peking wanted to give to the island of Sakhalin, and about which the Manchu sent to investigate it thought that it was not known to either the natives on the mainland or to those of the island, be only a distortion of the word Kughi or Kuā, that is, of the designation for one people of the island?

borrowed from the Gilyak the designation S'janta for the Goldi (and Olcha), so to the same people do the Manchu and Chinese owe their name for the Ainu. As we shall see later, along with the trade goods that the Gilyak traders carried back and forth between the Ainu and Japanese and the Manchu-Chinese they were also the middlemen among them for those tribal names.

G/129 cont. /

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To conclude the series of names for the island of Sakhalin occasionally mentioned above, the readily explicable, as it seems to me, etymology of the last-mentioned Gilyak name for this island might be considered here in passing. I believe that "Laer-mif" originated from "La-erri-mif," which, since "La" is the Gilyak name for the Amur, but "erri" means stream or river, and "mif," land, earth, is to say "Amur-River-Land" (8).

8. The Amur region itself is called "La-mif" among the Gilyak.

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Hence the Gilyak name for Sakhalin has the same meaning as the one that, according to the Jesuit missionaries, those Manchus sent by Emperor Kang-hi to explore the island wanted to express with the designation /130/ "Saghalian anga hata," although this expression, according to Klaproth, is not quite correct (1).

1. See above, p. 252, note 1.

This automatically calls forth the thought as to whether the Gilyak name for the island in the form "La-erri-mif" was not translated for them.

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If one summarizes all that has been said about the Ainu, the conclusion can be drawn that they were pushed out of the southern part of their original habitation area, from Nippon, by the Japanese in the historical period, and were forced to move farther north. The large mountainous island of Jesso /Yesso/ in the center of their distribution area seems above all to be the Ainu region, which they alone occupied until the arrival of the Japanese and which among them was simply called Aino /Ainu/ Island (Aino-mosiri, Ainso). From there they may have occupied the southern part of Sakhalin and the nearest of the Kurile Islands, Kunaschir and Iturup, even in ancient times; the Japanese advancing from Nippon to Jesso and beyond also

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certainly forced them to spread farther in two directions, north and northeast. On Sakhalin the expansion of the Ainu seems to have been more peaceful and gradual than on the Kurile Islands,

SS. /146 cont./

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3. (cont.)

claims to have heard at times.

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On the other hand, it is perfectly conceivable that the Russian Cossacks made "Amur" out of Mamur (4). Thus, this name owes its origin to the Tungusic

4. Just as they later, for example, made Ussura, Uschura, Schura, and the like out of "Ussuri."

SS.
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peoples of the lower Amur region. I do not know the etymology of their above-mentioned designation for the Amur River. In any case, however, according to the above, it is quite inadmissible to look to it for the word "amur" or to regard the latter as of Gilyak origin, as Fischer and, following him, Ritter and others have done (5). The Gilyak have nothing to do with those

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5. Fischer (Sibirische Gesch., Part 1, p. 433; Part 2, p. 793) maintained that the Russians first heard the name "Amur" from the Tungus along the Udj and later from the Natken and Gilyak, among whom any large river is called "amar." Ritter (Erdk. von Asien, Vol. II, p. 298), evidently repeating this, says that "amur" or "yamur" means "large water" among the peoples named as well as among the Tungusic inhabitants along the shores of the eastern sea. This is not correct for either the Tungusic Amur peoples or for the Gilyak. In the language of the latter, "large water" would be "pilja tschach," and "large river," "pilja erri," the latter of which they actually use for the Amur occasionally.

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designations for the Amur River; they call it, as we have already seen, quite differently -- "La" or "La-erri."

2: Schrenck

RX2 Gilyak RX2

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p. 418	p. 419	p. 420
p. 421	p. 422	p. 423

Chart of Positions of Ethnographic Map of the Amur Region.
/facing p. 418/

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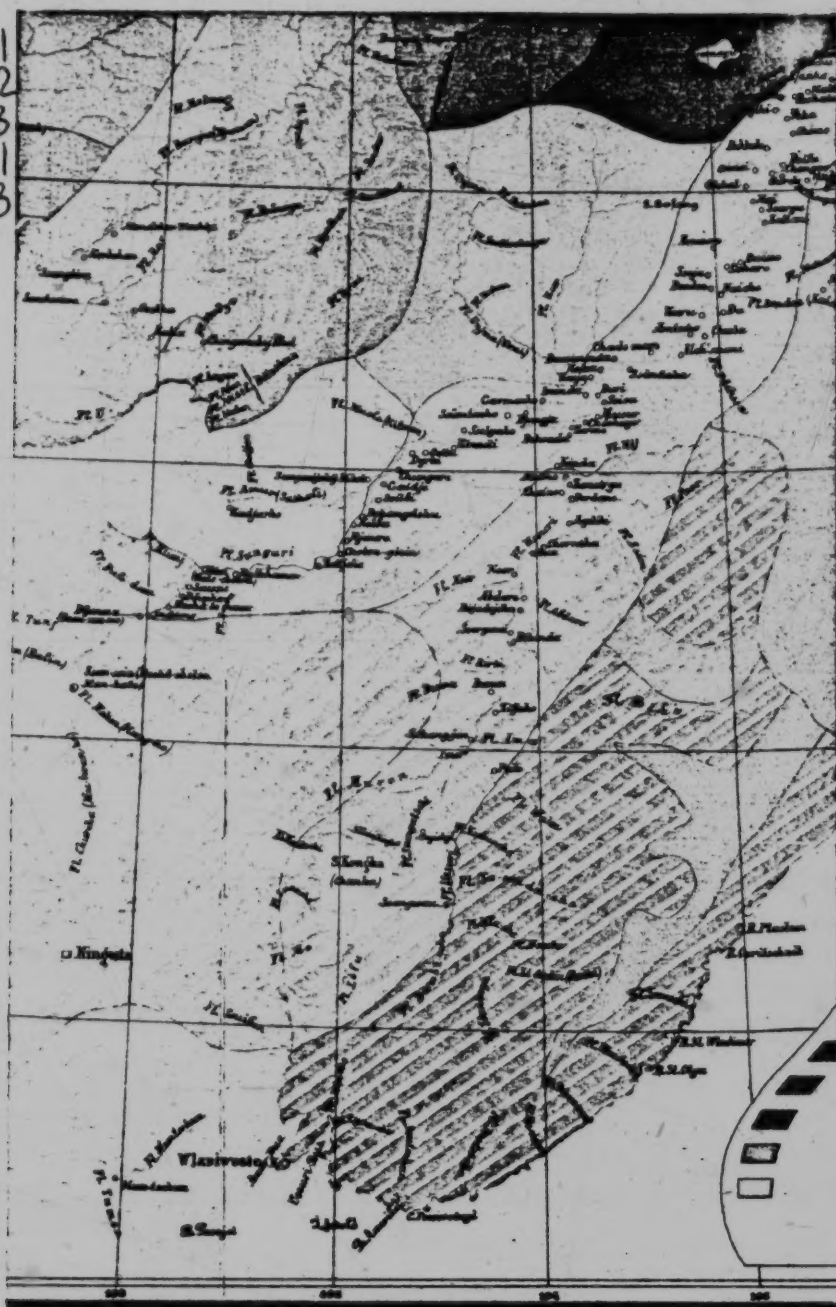


2:Schrenck--421 E-5 (1854-1856) 1881-1895 RX2 Gilyak RX2

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Scale: 100 versts to the inch

Versts

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000 collected. Accordingly, at that time, to begin with, three vil-
 342 lages, each consisting of a single earth yurt, still lay to the
 361 north of Poghobi. In Dshongi, coming from the south, one en-
 103 countered the first Chinese winter-yurt, which, however, was
 184 in turn followed by four villages, each consisting of one earth
 yurt. To the north of Talvant-tigr-wo, which contained one
 earth yurt and one Chinese yurt, beginning with Tulsj (1),

1. In Glehn it is called Jordënt-tigr-wo.

there is a series of villages which consist only of houses of the
 latter type. This, as has been said, is the most populous part of
 Sakhalin, with the largest villages, among them Tamla-wo, in
 my time notorious for its predatory population, and, according
 to the Gilyak, numbering over 12 houses (2). The last of these

2. Glehn found only nine. The great number
 of houses and inhabitants of this village is indi-
 cated by its name, for tamla, tamlatsch, or
tamlantsch means "numerous" in Gilyak.

tschadryf villages on Sakhalin, lying in an uninterrupted row, is
 Pomyr-wo or Pomyt-wo on the Sea of Okhotsk. Glehn did not
 go northward beyond this village and gives only earth yurts for
 the remaining part of the west coast of Sakhalin up to the northern
 tip of the island. According to my information, however, the
 Chinese winter-yurt also predominates there, for after a small
 toryf village, Muisib-wo (in Glehn, Musjv), there follows
 Pilja-wo with one earth yurt and one Chinese yurt, which was
 formerly probably larger, and then there are two more tschadryf
 villages, Tumi-wo and Ngywr-wo (in Glehn, Ngyd), the latter
 of which is quite large (five yurts) and does not lie far from the
 northern tip of the island (the Mif-yeh, as the Gilyak designated
 it to me). According to its location on the small bay which
 Krusenstern called Nadeshda Bay, Ngywr-wo must be the same
 village that this navigator visited in 1805. From his quite detailed

/331 cont. /

114 description one learns that the Gilyak ("Tataren") at the time --
 361 it was August 15/27 -- lived in their summer yurts. Somewhat
 342 apart, however, lay other, apparently better built houses, pro-
 vided with fireplaces and chimneys, which, however, stood
 empty at the time (3) -- evidently the above-described winter

3. Krusenstern, Reise um die Welt, Vol. II,
 pp. 178, 182.

houses of the Gilyak. Here, therefore, is other proof of the
 presence of tschadryf villages in this part of Sakhalin, too (4).

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 4. In order to supplement and verify my above
 data and at the same time to make it possible
 to compare them more precisely with Glehn's,
 I am adding here the whole list of the villages
 explored by me north of Poghobi on Sakhalin,
 with a statement of the number and nature of
 their yurts. To be sure, we did not always hear
 the names of the villages exactly the same, but
 it is not difficult to recognize them. I am also
 adding in parentheses the number of yurts given
 by Glehn, for from this one can judge the extent
 of the depopulation caused by the smallpox
 epidemic of 1857-1858, especially for the part
 of the coast extending south of Pomyr-wo, where
 Glehn himself visited most of the points and
 counted their yurts. The following villages
 lie north of Poghobi:

Wismeryf . . . with 1 earth yurt
 Warsj . . . " 1 (1) "
 Ngyith . . . " 1 (4) "
 Dshongi . . . " 1 Chinese yurt
 Loktschi . . . " 1 (1) earth yurt
 Jügdama . . . " 1 (1) "
 Pyrki . . . " 1 (1) "

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4. (cont.)

Tschehgngi	with	1 (1)	earth yurt
Talvant-tigr-wo	"	1 (1)	" and 1
			Chinese yurt
Tulksj	"	2 (3)	Chinese yurts
Langri (summer village of Tulksj)			
Matscho-wo	"	2	"
Mangal-wo	"	1 (1)	"
Nganj-wo	"	4 (3)	"
Tylent-tigr-wo	"	1 (2?)	"
Matent-tigr-wo	"	3 (2)	"
Tamla-wo	" over	12 (9)	"
Lyrkr-wo	"	4	"
Wissk-wo	"	5 (5)	"
Ngyl-wo	"	1 (1)	"
Pomyr-wo	"	3 (3)	"
Muisib-wo	"	1 (2)	earth yurt
Pilja-wo	"	1 (1)	" and 1
			Chinese yurt
Tumi-wo	"	2	Chinese yurts (1 earth y.)
Ngywr-wo	"	5	" " (3 earth y.)

342 /332/ Among the Gilyak of the mainland the Chinese winter-
 184 yurt predominates to a much greater extent than the earth yurt on
 361 Sakhalin. Indeed, in my time there was only one earth yurt left,
 which presumably has since disappeared: it was the small earth
 yurt of Pättach, directly on the Liman just north of the mouth of
 [114] the Amur. I visited it in March, 1856; it was located at some
 distance from the Chinese winter-yurt of the same place and
 was constructed exactly like the smaller earth-yurts on Sakhalin.
 It can be maintained with some certainty that it was in fact the
 only one of its kind on the mainland. Elsewhere along the Liman,
 on the Amur and the Sea of Okhotsk, from the Liman to Kulj,
 the largest village on that coast, numbering 10 (?) winter yurts,

/361 cont./

1. (cont.)

which projects farthest to the north, and
the mouth of the Amur (Beitr. zur Kenntn.
des Russ. Reiches, Vol. IX, Part 2, St.
Petersburg, 1855, p. 618).

- 342
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113
- 103 For the sake of clarity and because many of the individ-
361 ual villages of the Gilyak will be mentioned repeatedly in the
342 course of this work, I give the following tabular list of all the
114 Gilyak villages, in part from me, and mostly from personal
127 experience, and in part from Glehn's statements, and the num-
ber of their winter dwellings.

✓ 006 /The following chart, which runs across pp. 362-363 in
the original text, is given on four pages in the translation, the
first page bearing the four columns pertaining to the mainland,
the second page bearing the four columns pertaining to Sakhalin,
and the next two pages containing the final column of notes./

2: Schrenck--535 E-5 (1854-1856) 1881-1895 RX2 Gilyak RX2

Goldi RX3
Olcha

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List of the Gilyak Villages and the Number of Their Winter Dwellings¹⁾

MAINLAND		Amur-Liman form N to S. Purely Chin. Yurts ⁵⁾	Coast of the Sea of Okhotsk from the Liman West- ward. Purely Chin. Yurts
Amur River Upstream from the Mouth. Purely Chinese Yurts.			
Left bank	Right bank		
Tschcharbach 3	Ngale-we 3	Langr 8	Abdi 1
Tschkyrarsch 3	Wassj 3	Fair 3	Ogh-we 1
Patchi 1	Pygha 1	Pattach 2	Tagi 1
Kalk (Kalgai-we) 2	Alhar 2	Franga 2	Kal (Kall) 10 9)
Seabach 2	Kaki 3 (7)	Ngale 1	
Wair (Walt) 36	Kok 2	Chasi 1	Further data lacking
Kanailf 2	Kok 2	Tschowi 1	
Maghe 11	Tschach 7	My 4	
Kalghe 8	Chasaj 3	Warki 2	
Pell-we 2 (7)	Tschylin 3	Tymi 1	
Tschijja ⁹⁾ 1	Tschit 8	Tschami 11	
Nykhi 1	Kabermbach 1	Total 36	
Tshu 1 (7)	Kak 3	1 earth yurt	
Total 40	Anghalm 2	among them	
	Koko 2		
	Kokk ⁹⁾ 2		
	Tschu-we 2		
	Tylin 2		
	Arhas 1		
	Tschelmech 1		
	Mchyl 3		
	Palyah 1		
	Patt 3		
	Chykh 2		
	Helm 1 (7)		
	Palmi 1		
	Chjare 1		
	Aure ⁹⁾ 2		
	Total 79		
Total on the Amur River 119			

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SAKHALIN ISLAND

West Coast from N to S. Chinese and Earth Yurts 7).		Tymy River Downstream from Its Sources. Purely Earth Yurts		East Coast from N to S. Purely Earth Yurts
		Left bank	Right bank	
Ngyr-we	3 Chin. y.			Koibyr-we ¹⁰⁾ 1
Tumi-we	3 "	Ngachd-we 1	Dejak-we 1	Chankes 1
Pija-we	1 " + 1 ear.	Erling-we 3	Ud-we 1	Ngod 1
Melch-we	— = 1 ear.	Pud-we ⁹⁾ 2	Pud-we 3	Urdu 1
Pomyr-we	3 Chin. y.	Pahling-we 1	Sih-we 2	Kahr-we 3
Ngyt-we	1 "	Dawl-we 1	Tschlo-we 2	Charkr-we 7
Wisch-we	3 "	Iwik 1	Udmk-we 7	Tschal-we 10
Lyrar-we	4 "	Yukym 2	Pink-we 1	Lad-we 3
Tamla-we	over 13 "	Tschchar- wo ⁹⁾ 1	Tafu-we 1	Tyrmyz 7
Motont-tigr-we	3 "	Milwach 1	Tschchar-we 1	Nyi 6
Tylent-tigr-we	1 "	Total 13	Total 19	Wenggi 2
Nganj-we	4 "	Total on the Tymy River 32		Kaengai-we 1
Mangal-we	1 "			Mandshuff-we 1
Matsch-we	2 "			Milk-we } 9
Talkaj	3 "			Tagri ¹¹⁾ }
Talvant-tigr-we	1 " + 1 ear.			Ngabil 3
Tschoghangi	1 earth yurt			Lub-we 7
Pyrki	1 "			Lung-we 7
Jugdama	1 "			Pihagi 7
Lekttschi	1 "			Tschamr-we 7
Dshongi	1 Chin. y.			
Ngyith	1 earth yurt			
Wersj	1 "			Total without the
Wiameryf	1 "			villages with a
Pogboki	2 "			questionable
Tyk	6 "			number of
Wjachtu	1 "			yurts. 42
Choji	2 "			with them, as-
Tangi	1 "			suming the num-
Mygual	1 "			ber of yurts to be
Artal	1 "			two each (to be
Dui	2 "			discussed
Adagi	1 "			later. 54
Kithous ⁸⁾	3 "			
Chogranj	1 "			
Pija-we ⁷⁾ (Porokotan)	3 "			
Total	48 Chin. y. + 31 ear.			

/364 cont./

361 principal points, Tacht and Patt, exceed that number. Along the Liman, Langr in the north and Tschomi in the south are in dominant positions, the former as the chief exchange point between the mouth of the Amur, the coast of the Sea of Okhotsk and North Sakhalin, the latter in constant communication with both the west coast of Sakhalin, the Tymy and Tro Gilyak, and, on the other hand, with the villages on the Amur beyond the mountains. Along the coast of the Sea of Okhotsk, Kulj or Kolj is the principal village, about whose existence Middendorff received information even at Tugur Bay (1), and, according to the

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(103)

1. In Middendorff's handwritten notes on his visit among the Gilyak the place is called "Kwol," and in Baer's report on his journey (Beitr. zur Kenntn. des Russ. Reiches, Vol. IX, Part 2, p. 620) "Kwel."

descriptions of the Gilyak, seems to play a role there similar to Wair's on the Amur River. /365/ Along the Liman coast of Sakhalin the same significance belongs to the above-mentioned Tamla-wo, of bad repute because of the predatory tendencies of its, as the name indicates, large population. The part of the west coast of Sakhalin that is washed by the northern part of the Sea of Japan has only small villages almost entirely, in that the village of Tyk with its six earth yurts is the only larger place and the principal point of the entire coast. In the Tymy Valley on Sakhalin, which has a great number of small villages in its upper part in particular, Pud-wo and Udmk-wo are the principal points, and, finally, on the east coast of Sakhalin Tschai-wo and Nyi are the principal places.

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Now, if one wants to draw any conclusions about the size of the Gilyak population in its individual areas, as well as in general, from the number of winter dwellings, it must first be determined how many permanent residents on the average may be reckoned for a Chinese or an earth yurt. Just as the

/441 cont. /

263 species of leeks (Gilyak hagi), for the most part from Allium
252 schoenoprasum L. on the mainland and from Allium victorale L.
137 on Sakhalin, are put in the broths to make them tastier, for
which the Gilyak provide themselves with a considerable supply
of them for the winter (1).

• [103]

1. Presumably because of the quantity
of this natural product one of the small
islands in the southern part of the Amur-Liman
was given the name of Hagi-mif (mif means
land in general) by the Gilyak, a designation
which the Russians have extended to the en-
tire archipelago embracing eight small islands.

*262 The young leaves and peeled leaf stalks and stems of a
252 number of other plants are used for food by boiling them with
fish or seal oil into a soup, for example, Cacalia hastata L.
(Gilyak pytk), Epilobium angustifolium L. (Gilyak tschola), and,
according to Glehn, also Polygonum weyrichii Schm. (Gilyak haps),
Heracleum barbatum Led. (Gilyak nukr), Senecio pseudo-arnica
Less. (Gilyak kengs), and Petasites japonicus S. et Z. (Gilyak
löllu and tol-achs) (2). The first plant in particular seems to be

2. Glehn, op. cit., pp. 212-214,

used a great deal. I have seen it eaten by the Gilyak in the vil-
lage of Tyk even in winter, after a very protracted and compli-
cated preparation. First, the leaves were plucked off the dried
plant, gathered in the summer to be stored, and cooked in water
in a kettle. Then the contents were poured into a wooden trough
and cooled, whereupon the water was wrung out of the leaves as
out of a piece of laundry. The longish bundles of leaves thus

[264] produced were then cut into very small pieces with the large fish-knife,
stirred with lyghi-tscho roe, and the whole again cooked in water
to a thick soup, which was in part eaten with a spoon and in part
drunk out of wooden bowls. A few days later I saw the same dish

/543 cont. /

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Just as in the case of fishing, so also in these two branches of work the Gilyak stand first among all the peoples of the Amur region. One can see well enough from the above descriptions how great and manifold the direct use of the seal is among them for food and clothing, for feeding their dogs, in preparing the means of locomotion, and for other needs of daily life. Next to fishing, hunting seals is therefore their chief occupation, which, thanks to the geographic location of their habitation area, they can pursue everywhere: along the coast of the Sea of Okhotsk, on the mainland as well as on the island of Sakhalin, along the Amur-Liman, and on the Amur River, in which, as was already pointed out, the seals migrate as far as the Olcha territory. In fact, among the coastal Gilyak, along the Sea of Okhotsk and on the Liman, seal-hunting often even comes before fishing. It can be seen merely from the clothing of these Gilyak, consisting to a great extent, indeed, often wholly, of sealskin, that among them seal-hunting plays a far more important role than among the Amur Gilyak. It should also be noted in this connection that on the Amur-Liman there are two places that bear the names of "Langr-wo," or [433] "Langr" for short, and "Langri," that is, seal village, perhaps because they are especially favorably located for seal-hunting or perhaps because their inhabitants practice it with special and traditional skill and success. I cannot say anything further about one of these places, Langri, located on the west coast of Sakhalin, which, according to Glehn (1), is merely the

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[103]

1. See p. 467 above.

summer village of the Gilyak of Tulksj. /544/ The other one, however, Langr, located on a small island at the entrance to the Amur-Liman from the Sea of Okhotsk, which I have visited myself, seems fully to justify its name and the conjectures [438] associated with it. It is one of the largest villages of the Amur-Liman, and its inhabitants carry on a lively trade with the Amur Gilyak, using in particular the products of their seal-hunting, such as sealskins and furs and seal oil as articles for bartering with them.

437 /606 cont./ They are not permitted
 439 by the Manchu-Chinese government to go farther upstream, just
 484 as they and all the other peoples of the lower Amur region are
 648 not permitted to enter the Amur above the mouth of the Sungari,
 823 the so-called Sachali River -- a prohibition whose observance the
 Manchu officials stationed in Dshang-dshu at the confluence of
 the two rivers have to watch over very strictly (1). Hence this is

1. Cf. pp. 73 and 800 above.

• [103] also the extreme western and southern boundary of that part of the
 Amur and Sungari region known to the Gilyak through personal
 observation. What they have to say about the towns of "Kirchk-
 choton" and "Nungdy-choton" (Ninguta?) located, respectively,
 above Itscha-choton on the Sungari and on its above-mentioned
 tributary, which they call "Ula" (which, however, in Manchu
 and Tungusic, as is well known, simply means "river"), as well
 as about the "large" town of "Aicho" (Aigun) on the Sachali
 River is based only upon hearsay, on tales which they may have
 heard in part from the Chinese on the Sungari and Amur and in
 part perhaps through Daurian-Yakut traditions in Burukan. The
 fact that the Manchu-Chinese government grants the Gilyak
 access to the Sungari, which is prohibited for all foreigners,
 indicates /607/ that it views them as its subjects, though it does
 nothing in their region to give proof of its rule over them and
 does not send either military or tribute-collecting officials to
 them, as a consequence of which the Gilyak regard themselves
 as independent of it. Perhaps it neglects to do this for reasons
 of precedence, in order not to expose itself to resistance, the
 removal of which would involve more cost than benefit. On the
 other hand, it tries to make up for it by collecting from the
 Gilyak coming to trade in Ssán-ssin as high a tribute as possible
 for permission to do so, which must be obtained from it first.
 The Gilyak have no choice but to submit to any demand, if they
 are not to lose their anticipated profits from trading and to
 have undertaken the whole long journey in vain. At the same

/609 cont./

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439 designation /610/ for the lower Amur region, there can be no doubt but that the Gilyak, Olcha, and Goldi trading on Sakhalin were meant by it.

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437 The principal center for the trade of the Gilyak with the Japanese is Ssiranussi, the foremost settlement of the latter and located close to the southwestern tip of the island (1). It is,
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1. See pp. 146-156 above concerning the founding and the character of the Japanese settlements on Sakhalin.

therefore, also the most distant goal of the "Ssisam" voyages of the Gilyak, on which trade is conducted, not only with the Japanese, but also with the Ainu. The journeys are made in summer and in winter, by boat and on sleds. For the sea voyage the Gilyak use either the above-mentioned Manchu boats brought from the Sungari or, and for the most part, their own ordinary river boats described above, on which they only raise the sides by a board put on either side for protection against the higher waves of the sea. Making allowance for these keelless vessels of theirs, they cautiously avoid the open sea on the voyage and always stay, after they have crossed Mamia Rinsô Strait in calm weather at its narrowest point, from Cape Lasaref (Gilyak Piljan-kthy (2), that is, "Great Cape," Olcha Wasfun)

- [104]
2. The th is to be pronounced as in English.

to Poghobi, where it is about four nautical miles wide and thus have reached the west coast of Sakhalin, as close to it as possible. But even the voyage along the coast, which in spots, and especially south of Duï as far as Pilja-wo, is steep and rocky, offers many a danger, which the Gilyak try to avoid by going to sea only in calm weather or light winds. Because of this, as well as because of the fact that, in order not to overload their boats,

225 cut down a young birch, stick it on the elz-s
 782 and suspend the head of the beluga in the tree.
 778

on a birch-tree. Then they scattered some more rice and berries. (5) Then we sat down around it. We fed the children

5. That is, they spread rice and berries on the head of the beluga.

and went down again. Then we got a young man to take a white stone and put it in the sea-dish. Then we returned and went home. When we came home we put the stone in the fire place." (6)

6. The stone which they put in the fire place is a payment to the master of fire for the successful outcome of the hunt (cf. our article "Morskoï Promysel Giliakov Derevni Kul", [Sea fishing among the Gilyaks of the village Kul]).

182 The methods of beluga hunting as described by the Gilyak
 225 Mytka in his account and pictured in his sketches are characteristic of the village Puir and partly of the village Lyangr. The hunt proceeds differently in other places. [114]

The account of the Gilyak Khor (from the village Chomi(?)) telling of a beluga hunt undertaken by him and his friend in 1930 supplies us with enough information to enable us to distinguish between the methods used by the Khor and those described above. (Khor's account was written down by me in the fisheries of Dzhaori in 1931) [For Mytka's account, see category 225, pp. 111-113; for Kor's account, pp. 114-116--Analyst.]

225 We present a translation of the account, striving to com-
 103 municate the spirit of the original.

"During a run of herring, the four of us, two adults and two children, went in a boat to the Big Cape (Pila-kr-) to hunt for belugas. When we approached the whirlpool (Polx), we came ashore and took out our things. The animal (that is, a seal, a beluga) was swimming up (1) to the shore. The

1. Literally: "rose up to the shore."

children heated tea, and we took the harpoons and went up.

225 We went to the "Cape Facing the Sea." (Tol-nun-iv-Kn^ok)(2)

● 103

2. It is of interest to note that the Gilyaks sometimes name places according to their economic usage. This cape is named Tol-nun-iv-kn^ok because from this place the Gilyaks watch the sea waiting for the sea animals which swim past the cape.

When we arrived at the "Cape Facing the Sea" no animal came up to the shore. We went back. We descended to our
225 place. We had tea. We finished drinking our tea and loaded our things. We went to Otvax. From there we headed out to the open sea. When we were going down by boat to (the place) across Vaspn, the belugas came in behind us. The mother had a young one. (3) So they swam. When they passed by

3. He means the female beluga with a young.

us, I got up and wanted to shoot. As I was about to shoot, my friend (said): "It is too far." He did not want me to shoot. Then I said: "All right, I will fire, we will see." When I got up, the young one broke the surface. I let it emerge and fired. Then I fired (that is, I hit it). The young one plunged beneath the surface. I thought for a long time that it was lost. "Ah! There it swam away, it came up." Then we rowed and followed it. We caught up with it. We hurled the harpoon. Then we got up and lanced it a second time. Then we pulled the strap and hauled the beluga to the side of the boat, we fastened it, pierced it with a lance, and killed it. We took it in tow. Our children were happy. Then we came ashore and hauled the beluga ashore. I went up the hill to gather pisk-r. I came back, shoved the grass in the respiratory opening of the beluga, and fed it. Then we cut off the strap, cut up the meat, dragged it away, ate some of it, and covered up the rest. We went to sleep. We slept. When we got up in the morning, the animal did not come up to the shore. We ate and loaded our things. Then we went by boat to Otvax. When we came to the upper side of Otvax (Otvax k'eqr-ksef hertox), the seals crawled out of the water at the tip of the cape. We went to the tip of the cape and untied the harpoons. At that time the animals swam up to the shore. We let them come up, we aimed and missed. Then the animals fled. Then we came up (the mountain) and went down to our boat. Afterwards, we went by boat and

"It was owing incidentally to the reverend fathers, [LSS: Three Jesuit fathers at the court of the Chinese Emperor K'angshi who travelled up the Amur in 1709.] and the great geographer d'Anville, that the island received its [97] present name, for it has had many, as the following list will show: —Tarakai, Repun (Ainu), Khuye (Chinese), Karafto, Kita-sima (Japanese), Tun (Manchu), and Tchoka (native, Orochon). The name by which it was known among the Manchus was Tun, or Toung, which means, 'a hole dug in the ground, to which retreat certain wild men,' possibly a reference to the pre-Ainu race, which is believed to have inhabited Sakhalin, or even to the present northern tribes, who used to live in mounds, and still do so in winter. This name, however, does not appear to be mentioned by the Jesuit explorers, perhaps because they regarded it as equally fabulous with the statements of the Chinese geographers, who wrote of the 'northern crab barbarians' as inhabiting a region evidently intended for Sakhalin; and of their neighbours on Yezo as having 'Bodies covered with Hair, Whiskers that hung down to their Breasts, and their Swords tied by the Point behind their Heads.' Their information was, indeed, out of date, for we may perhaps see in these so-called fabulous tales, reference to the prehistoric pit-dwellers of Yezo (the Goro-pok-guru), and the warlike Ainus of the eleventh and twelfth centuries.

The reverend fathers appear, on the other hand, to have been impressed by the mention of Saghalien oula anga hata, or the rocks at the mouth of the black river; and on the copy of the map of the Chinese Empire, sent home to the King of France, only a

very few of the Chinese, Manchu, and Khalka names of places, mountains, and rivers, were transliterated into Latin characters, the island remaining unnamed; but at the mouth of the Amur appeared this legend, 'Saghalien oula anga hata.' The copyists employed by d'Anville in 1934 found this too long, and simply wrote Saghalien, (1) thinking

1. Sakhalin, is the official Russian name of the island, and, according to the Manchu scholar, Mr. M. F. A. Fraser, 'gets very near to the Manchu pronunciation' of the characters, which he transliterates Sa-kha-li-yen. 'The stress,' he adds, 'is diffused as in Japanese or French.'

it was meant [98] to apply to the island, to which it has ever since stuck. "

"Beside the tiny creeks a few tributaries were passed, but none of any importance. They bore names among the Gilyaks recording their value to the native hunter, e.g. Kuvi, (1) many sables river; Kuni, many fish and bears river; Pilviskuri and

1. i in the Gilyak tongue means river, as vo village.

Kondzhang-gangi, etc. "

"Sakhalin had various names. Witsen called it Amoerse, Laperouse named it Tchoka, Krusenstern spoke of it as Karafouto, Klaproth claimed that Tarakai was its proper name, the Russian Senate referred to it in 1732, as Bolshoi [large]."

"Our earliest knowledge of Sakhalin comes to us neither from the Chinese, Japanese, Dutch, nor Jesuits, but from the Russian hunters of Siberia, who in their efforts to explore the Amur regions came in contact with Sakhalin. In 1641 Maxim Perofilyef presented himself at Jakutsk and announced the existence of Shilka River, along the banks of which grain and metal were to be found. (478) To investigate the truth of this report

478. Found in instructions to Poyarkof. See Chtenia V Imperatorskom Obschestve Istorii i Drevnostei Rossiskich (Moscow, 1861), no. I, I-14.

the woewod sent in 1643 Wasili Poyarkof and a number of other men. They struck the headwaters of the Amur (479) and sailed down that stream to its mouth.

479. There has been some discussion as to the origin of the word 'Amur' and as to the date when it was first used by Europeans. It is not of Russian but of Mongolian origin. In the instructions issued to Poyarkof in 1643 the name Amur is not mentioned, which indicates that it was then unknown to the Russians. On his return in 1646, Poyarkof makes use of the word, and this is the first time that it appears in the Russian documents. He says, 'From the Shilka to the Amur in six days. . . The Amur falls into the Shungal . . . and from there the Amur continues to the sea' [Dopolnenia K Aktam

Istoricheskim, vol. iii, 50-55]. In addition to the term Amur the river had other names. According to Muller the Manchoux called it Sachalin Ula, the Chinese Helung Kiang, also Chelundsiam, the Tungas Schilkar, Schilk or Silkar, and the ancient Mongols Karamuram. Siebold gives the Japanese name as Manke. Witsen says that Ngam-Cumkiam is the Chinese name. "

21: Golder--258-259
116, 103, 131, 174

H-3 (no date) 1914

Gilyak-1-2

"Until the early thirties of the eighteenth century Witsen was the generally accepted authority for this part of the world. By that time new and scientific data had become accessible. Three Jesuits, Regis, Jartoux, and [259] Fidelli went down the Amur in 1709 (493) and came near enough to the mouth of the river to learn from the natives that

493. Du Halde, J. B. Description . . . de l'Empire de la Chine, vol.
i, p. xxx.

there was a large island close by. (494) About ten years later a map of these regions

494. —Ibid, vol. iv, 12. 'Ils nous apprirent les premiers, ce que nous ne scavions pas, qu'il y avoit vis-a-vis l'embouchure du Saghalien oula une grande Isle habitée par des gens semblables a eux. Dans la suite l'empereur y a envoyé des Mantcheoux, qui y ont passé sur les Barques de ces Ketchengtase lesquels demeurent au bord de la Mer, et ont commercé avec les Habitans de la partie occidentale de l'Isle.'

was completed in China and a copy sent to France. This copy fell into the hands of D'Anville who was constructing a map to go with Du Halde's China. On the Jesuit map the mouth of the Amur, or Saghalien oula, is situated near the fifty-second parallel,

and the island facing it is much larger than the Amoerse Eylandt of Witsen. On the copy which D'Anville possessed no name was given to the island, but close by these words were written: Saghalien Anga Hata, meaning, 'Rocks at the mouth of the Black River.' (495) In his ignorance of the Chinese language, D'Anville translated the words as 'Island

495. Klaproth, J. Apercu des Trois Royaumes, 188.

of the Black River.' (496) In the course of time the words 'Anga Hata' were dropped,

496. —Ibid.

leaving Saghalien for the name of the island. (497) D'Anville's map, being superior to

497. The name is also written: Saghalin, Sagalien, Sachalien, etc.

Witsen's superseded it, and the term Saghalien superseded Amoerse and all other names given to it. later. (498)

498. D'Anville's map was published in 1735."